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THE KWP IS A STEELY REVOLUTIONARY PARTY TESTED AND TEMPERED AMID FORMIDABLE STRUGGLE

Pyongyang KULLOJA in Korean No 8, Aug 80 pp 2-8

[Text] The 35th anniversary of the founding of the Korean Workers Party, organizer and inspirer of all victories of our people, is approaching.

For the past 35 years under the sagacious leadership of the great leader Comrade Kim Il-song our party has walked the road of rewarding struggle resplendent with victory and glory, with the banner of chuche held high.

The history of the KWP has by no means been plain sailing. It has been a journey of formidable struggle clearing a path of brambles laden with unprecedented arduousness and trial.

The great leader Comrade Kim Il-song taught as follows:

"Our party has been tempered, tested and has grown up as a mighty revolutionary party amid the arduous and complex struggle to transform nature and society, amid the bloody struggle to beat back the aggression of the imperialists and protect national sovereignty and gains of the revolution, amid the sharp struggle to oppose internal and external opportunism and guard the unity and solidarity and the purity of Marxism-Leninism of the party." ("Kim Il-song Selected Works," Vol 7, p 256)

From the first day of its founding the KWP has victoriously organized and led the revolutionary struggle and construction tasks of our people, assuming full responsibility for the destiny of the fatherland and the nation and overcoming every barrier and trial.

The road of revolution our party has walked has been a formidable struggle journey indeed without parallel in history whether in terms of the scope and depth of social transformation or in terms of incisiveness of the class struggle against internal and external enemies.

Our party has been strengthened and developed into an ever victorious, steely revolutionary party tested and tempered in the course of braving the storms of the most arduous and tough revolution never before experienced in history.

Today, firmly convinced that they are quite capable of scoring shining victory, breaking through whatever barriers and trials when they move forward following the banner of the party, our people are more energetically launching the struggle to attain the chuche revolutionary cause.

1

The KWP is a steely and revolutionary party tested and tempered amid the arduous and complex struggle to transform nature and society.

The great leader Comrade Kim Il-song taught as follows:

"From the first day of its founding the Korean Workers Party has led revolution and construction, assuming full responsibility for the destiny of the Korean revolution and our people." (Ibid., pp 264-265)

It is a lofty historic mission shouldered by the party of the working class to revolutionarily remake nature and society, leading revolution and construction to victory.

The struggle to revolutionarily remake nature and society is a most incisive and awesome process of revolutionary transformation to liberate the masses of working people once and for all from all manner of exploitation and enslavement and inequality and provide them with an independent and creative life. This inevitably comes to be accompanied by a long fierce class struggle and a complex struggle to eliminate all the relics left behind by the old society.

Revolutionarily transforming nature and society is an arduous and formidable struggle that has to break through numerous barriers and trials. Such struggle takes on even more arduousness, complexity, and long duration under conditions that all kinds of reactionary forces such as imperialism remain on the face of the globe and their machinations of sabotage and subversion ceaselessly continue.

Only if the party of the working class victoriously breaks through all these barriers and trials encountered in revolution and construction, can it score the final victory of the revolutionary cause and also ceaselessly strengthen and develop itself into an ever victorious steely revolutionary party, in the process.

No sooner had our party been founded than it came to shoulder the heavy historic mission of leading the struggle of the masses of people to build a new society, a new life. Our party had to achieve the growth and prosperity of the fatherland and the nation, liquidating the millennia-old feudal fetters and the relics of the Japanese colonial rule, and developing the economy and culture, science and technology.

Our party had to begin all these tasks anew from scratch. What little the long Japanese imperialist colonial rule left behind was destroyed factories, chaotic transportation organs, ruined agriculture, and safes containing nothing but accounting books. For us, national cadres were also in short supply.

It was indeed a difficult task beyond imagination for our newborn party to resolve anew with its own strength such difficult tasks arising in revolution

and construction, in addition to the complex task to thoroughly form its ranks organizationally and ideologically.

The struggle for postwar rehabilitation and reconstruction and socialist revolution as well as socialist construction was no less arduous and complex.

Under the difficult postwar conditions that everything had been burned and destroyed by the war, our party had to build a sound self-supporting national economy, stabilize and improve the wretched living conditions of the people and at the same time, push ahead with the struggle for the socialist remaking of production relations in parallel with postwar rehabilitation and reconstruction.

Commenting on the reality of our country at the time, the U.S. imperialists mouthed that Korea would never be able to rise again for a hundred years, and came out to viciously obstruct the struggle of our people for revolution and construction.

In the formidable postwar days when the war had laid waste to the whole country and internal and external enemies were wriggling to obliterate the revolution, our party, energetically organizing and mobilizing the masses of people, actively broke through the barriers and trials standing in the way of the revolution.

Through the difficult and complex struggle to revolutionarily remake nature and society our party above all came to formulate all lines and policies on a firm chuche-oriented stand to suit the specific conditions of our country and the interests of our people and have the tested leadership power to carry them through to the end with its own strength.

The bottlenecks and barriers standing in the way of our party were so complex that it was absolutely impossible to break through them with any extant formula and proposition or with the experiences gained so far, that it was possible to satisfactorily solve them only if they were resolved our way based on a self-dependent faith and judgment.

From the first days of leading revolution and construction our party has tightly grasped the principle of formulating all lines and policies on an independent stand and of brilliantly realizing them with its own strength, highly displaying the spirit of self-reliance and fortitude.

Even amid such complex situation immediately following liberation it was because the party solved all questions with its own strength, tightly maintaining a chuche-oriented stand in revolution and construction, that it was able to thoroughly carry out in such a short period of time various democratic reforms such as land reform and nationalization of industries.

The guideline of our party for remaking production relationships the socialist way represents a shining exemplar of solving our way on a chuche-oriented stand the questions arising in revolution and construction. Remaking the old production relationships the socialist way was a significant revolution no less important than winning the ruling powers.

By charting the unique road, in remaking the production relationships the socialist way, of giving priority to the remaking of the form of the economy over its

technical remaking, our party unfurled firm prospects for energetically pushing ahead with industrialization and technical revolution, illuminating the straight road to socialism for those countries which embarked on building a new society even as they had not waged industrial revolution earlier.

The basic line for economic construction, the guideline for socialist industrialization, the guideline for bringing up national cadres, the mass innovation movement, the guideline for remolding social beings, the line for the three revolutions--ideological, technical, and cultural--are proof positive of the sagacious leadership of our party which always solves all questions with its own strength on a firm chuche-oriented stand.

Truly, in the course of uniquely resolving difficult and complex tasks arising in revolution and construction, ours has become a revolutionary party establishing the most correct lines and policies, possessed of an indomitable will to carry them through with launching power in the resolute revolutionary spirit of principle, an energetic and dignified party confidently charting without the slightest vacillation the road it has chosen.

Through the struggle to remake nature and society our party has also come to possess an outstanding leadership power capable of successfully prosecuting whatever difficult and complex tasks arising in all stages of revolution.

From the peculiarities of the Korean revolution, our party lost no time upon its founding in leading the social revolution in several stages such as the building of a people's administration and regular armed forces, and has led the revolutionary struggle in all areas such as politics and economics, science and education, literature and arts, and military affairs. In the process, ours has been strengthened and developed into an invincible party possessed of rich and many-sided struggle experiences capable of carrying out whatever tasks arising in revolution and construction such as party construction and state construction, construction of workers organization, economic and cultural construction, and of the most correct guidance theory, strategy and tactics capable of leading the revolutionary cause along the one road of victory.

The mass leadership method of our party which inspires ceaseless leaps forward and advances in revolution and construction also has been perfected further in the course of struggle to carry out difficult and complex revolutionary tasks. It is because of the presence of this powerful leadership method which resolves everything, firmly believing in the strength of the masses and relying on their strength and wisdom and which inspires the inexhaustible strength of working people a hundredfold, a thousandfold that our party has been able to energetically lead revolution and construction even in such difficult environment.

By possessing the almighty leadership art of correctly leading the masses of working people to revolution and construction our party came to be able to successfully carry out all revolutionary tasks arising in building a new society as well.

In the course of remaking nature and society ours has also been strengthened into a steely party turning numerous difficult corners head on and growing ever more resolute in the face of hardships.

Ours is a militant party fond of waging revolution, fond of struggling, unafraid of barriers, unhesitating and unwavering in the face of trials. Our party has always turned a woe into a blessing, breaking through barriers and trials head on, and boldly solved all questions with iron will and indomitable courage. Even as the struggle became arduous with multilayer barriers standing in its way, our party has launched all tasks in a big way, and laying down appropriate struggle slogans capturing the hearts of the masses, is inspiring them to ceaseless innovations and leaps forward.

The revolutionary struggle and construction tasks have been energetically pushed because of the energetic guidance of our party which resolves the whole by foresightedly blueprinting and deploying work for the next stage even while carrying out the task for the current stage and by resolving it with a tight grip on the central key.

The tested leadership of our party which, never self-complacent with victory, keeps up continued innovations and continued advances toward a still greater victory, is a source of inexhaustible strength capable of winning great victory and prideful achievement, actively scoring a breakthrough, whatever the adversity.

Indeed in the course of braving the formidable storm of the revolutionary struggle without parallel in history, ours has grown up as a steely party possessed of an outstanding leadership art and almighty power quite capable of breaking through whatever barriers and trials.

2

The KWP is an ever victorious steely party tempered, strengthened, and developed amid the bloody struggle to beat back imperialist aggression and protect national sovereignty and gains of the revolution.

The great leader Comrade Kim Il-song taught as follows:

"The road our party has walked leading the people amid fierce war flames was not smooth by any means. Standing in the way were incalculably formidable barriers and obstacles. But our party has always won in fierce fights against internal and external enemies, successfully overcoming all barriers and obstacles."
("Kim Il-song Selected Works," Vol 1, 2d impression, p 360)

The party of the working class could not but launch a sharp struggle against class enemies on the road of building socialism, communism, in addition to bringing about an incisive social transformation.

The road along which our party has led the Korean revolution to victory has been a bloody struggle road to defending the fatherland and protecting gains of the revolution under the difficult conditions that the country is divided and that we are in direct confrontation with the most vicious U.S. imperialist aggressors.

From the first day of their occupation of south Korea the U.S. imperialist aggressors had been ceaselessly perpetrating acts of sabotage and subversion against the northern half of the republic, culminating at last in the provocation of a blatant war of aggression in June 1950.

The struggle of the Korean people against the armed aggression of U.S. imperialism and its lackeys was a just national liberation struggle to defend the freedom and independence of the fatherland, a formidable class struggle against the enemies of the people.

The Fatherland Liberation War our people fought less than 5 years after the founding of the party, less than 2 years after the founding of the republic which were still in their infancy, was indeed an overwhelming struggle against U.S. imperialism dreaming of world hegemony with its "vaunted" military and economic might, its allied military forces of 15 satellite states, and the south Korean puppet armed forces.

The war forced upon us by U.S. imperialism was a showdown fight determining the fate of the fatherland, a most formidable trial for our party and people.

The U.S. imperialists desperately came at us in an attempt to do away with our republic in its infancy but our party confidently led the entire party members and working people to the sacred war of beating back U.S. imperialism without the slightest vacillation or hesitation.

As long as there is the leadership of the KWP founded and still being led by the great leader Comrade Kim Il-song, it is possible to vanquish the U.S. imperialist aggressors and their lackeys and win shining victory--this was the bedrock faith and will of our people that nothing could shake.

Officers and men of the People's Army and the people, on the fiercer Nakdong River battlefield where bullets and shells were raining, on the arduous road of strategic retreat accompanied by trial upon formidable trial, fought like the phoenix, always drawing new strength from the great leader and the party, and defended with their lives every hill and every inch of the land of the fatherland.

By winning a shining victory in the formidable Fatherland Liberation War, leading the People's Army and the people under the sagacious leadership of the great leader, our party defended the freedom and independence of the fatherland from the aggression of imperialism and demonstrated the heroic vigor our people before the whole world. The victory of the Fatherland Liberation War showed that there is no force that could conquer a people who have risen up to defend the freedom, independence, and progress of their fatherland with a tight grip on their destiny under the leadership of the party of the working class.

By leading to victory the fierce three-year war against U.S. imperialism and its lackeys and by compiling immortal achievements in the development of our revolution and world revolution, our party has become a prestigious, authoritative party commanding the absolute support and trust of our people and revolutionary peoples of the world.

Even after the war, crushing at every step of the way the machinations of U.S. imperialism and its lackeys to provoke another war, our party has had to walk the difficult road of struggle to lead revolution and construction.

Instead of seeking a deserved lesson in their miserable defeat in the Korean War, the U.S. imperialists have ceaselessly raised war racket, bringing even more of

aggressive armed forces into south Korea and equipping the south Korean puppet armed forces with new types of weapons.

In particular, with the incident of the armed spy ship "Pueblo," the incident of large-size spy airplane "EC-121," and the "Panmunjom incident" as turnaround points, they took the situation closer to war.

All the developing situations in our country showed that because of U.S. imperialism another war might break out at any moment.

As it energetically pushed ahead with socialist construction to the maximum, continuing to thoroughly carry through the revolutionary line for simultaneously carrying out economic construction and national defense construction in coping with existing situation, our party has put great efforts into strengthening national defense might.

By firmly maintaining a thorough anti-imperialist stand and by taking the resolute stand of answering "reprisal" with reprisal and all-out war with all-out war in coping with the aggression and war provocation machinations of U.S. imperialism, our party has been able to terrify the scoundrels and brilliantly protect national sovereignty and gains of the revolution.

In the course of the formidable trial of war and of crushing the U.S. imperialist machinations to provoke another war, our party above all has grown up as an ever victorious party possessed of powerful combat might.

Through the long struggle against the U.S. imperialists and their lackeys our party has been solidly united airtight around the great leader and the Party Center, its kindred ties with the broad masses have been strengthened, and the combat strength of party organizations has been extraordinarily enhanced.

Party members have been awakened and tempered in terms of class, and the revolutionary attitude of repudiating sloth and laxity and working and living with an alert, dynamic posture has been thoroughly established among them.

Not in a smooth environment but amid bloody struggle to defend the freedom and independence of the fatherland, national sovereignty and gains of the revolution, the organization of the party has been strengthened and party members have been tempered, and because of this, the combat might of our party is incomparably powerful.

In the course of the long struggle against U.S. imperialism and its lackeys our party has also grown up as an ever victorious, steely revolutionary party quite capable of crushing any imperialist aggression.

By thoroughly carrying through the self-defensive military line which holds it as its basic content to convert the entire army into a cadre army, modernize the entire army, arm the entire people, and fortify the whole country, our party has further strengthened national defense might.

Under the correct leadership of our party the entire party members and working people are further heightening their revolutionary vigilance against the

machinations of U.S. imperialism and its lackeys to provoke another war, and are resolutely manning their revolutionary outposts always with a dynamic posture.

Truly, our party has been ceaselessly tempered and tested amid the long struggle against imperialism and has grown up as a steely party possessed of mighty combat strength quite capable of crushing any vicious enemy.

3

The KWP is a steely revolutionary party tempered and tested amid a sharp struggle to defend the politicoideological unity and purity of the party against internal and external opportunism.

The great leader Comrade Kim Il-song taught as follows:

"Our party, by steadfastly struggling to strengthen the unity and solidarity of the party from the first day of its founding, has firmly established the unitary ideology system within the party and realized the bedrock unity and solidarity of the whole party. This is the greatest victory scored in our party construction and is the most brilliant sum of the bloody struggle waged by the Korean communists over half a century." ("Kim Il-song Selected Works," Vol 7, p 263)

If the party of the working class is to acquit itself fully of its mission as the vanguard unit of revolution, the entire party must be solidly unified and united in one ideological will.

Unity in ideological will is the life of the party of the working class and the decisive guarantee for its victory.

Putting forward the achievement of unity and solidarity of the party as a basic question relating to the destiny of the party, the destiny of the revolution, our party has energetically launched the struggle for the realization from the first day of its founding.

Because of the peculiarities of its own development and the complexity of internal and external situations, our party has had to pay particular attention to the task of strengthening the unity and solidarity of the party ranks from the first day of its founding.

At the time of its founding, those who had been active scattered in various regions came to be embraced into the party even though they had not been tested through revolutionary practice, and as the party rapidly developed as a mass party, no small number of those with petty bourgeois backgrounds came to join the party. Such circumstances inevitably made it imperative for our party from the first day of its founding to ceaselessly temper and test party members amid revolutionary practice and more energetically launch the struggle to achieve the unity and solidarity of the party ranks.

In relation to the internal and external situations of our country, too, it was imperative to strengthen the struggle to insure the unity and solidarity of the party. U.S. imperialism in occupation of south Korea and its lackeys, continuing to intensify their reactionary ideological offensives against the northern half

of the republic, had their spies and saboteurs ceaselessly infiltrate our ranks in their vicious plot to destroy our revolutionary ranks from within.

Meanwhile, the vicious "anticommunist" machinations of the imperialists in the international arena, the "northward march" racket raised by U.S. imperialism and its lackeys, the machinations of all kinds of opportunists who surfaced from within the international communist movement turned our country's revolutionary situation very complex. The antiparty, counterrevolutionary elements hiding in the party came out to challenge the party every time the party went through trials, i.e., immediately after liberation, in the formidable period of the Fatherland Liberation War, in the difficult period of postwar rehabilitation, and even hatched dastardly plots against our party.

In the early days after the founding of our party, factional elements such as "M.L. faction" and "Tuesday faction," sectionalists and subversives came out to obstruct the realization of the political line, the organizational line of the party, taking advantage of the fact that the party had not yet struck its roots deep among the masses; and in the formidable period of the Fatherland Liberation War, the gang of Pak Hon-yong, a mercenary spy of U.S. imperialism, and liquidationists and capitulationists perpetrated antiparty, counterrevolutionary machinations.

In the difficult period when postwar rehabilitation and reconstruction was in full swing, the antiparty factional elements came out to challenge the party, getting a ride on the coattails of outside forces; and when a complex situation was created within the international communist movement, they viciously plotted to spread within the party bourgeois ideas, revisionist ideas running counter to the unitary ideology of the party.

Every time the antiparty, counterrevolutionary factional elements plotted to spread different ideas running counter to the unitary ideology of our party and destroy the unity of our party, the great leader, timely seeing through all their plots, energetically inspired the entire party to the struggle against the antiparty, counterrevolutionary factional elements.

The great leader, above all graphically enunciating in each period of the developing revolution the principle and way that must be tightly grasped in the struggle to achieve the unity and solidarity of the party, made it possible to take timely action to overcome and liquidate the filth of chronic factionalism.

By always holding fast to the principle of striking down the active and embracing the passive in the struggle against factionalism, opportunism, our party thoroughly overcame and liquidated an extreme minority of the vicious factional elements, and organized and led a majority of the passive followers to salvation. Again, the party energetically launched the struggle to smash the machinations of the antiparty elements and uproot their lingering ideological poison, and conducted the internal party struggle against factionalism, opportunism, in close combination with the struggle to carry through the policies of the party.

At the same time, the party went on to firmly establish discipline in all areas of party work, party activity, uprooting flunkeyism and dogmatism.

The factional flunkies who had early begun to inflict enormous harm on the party and the revolution, perpetrated all kinds of subversive machinations but our party

under the sagacious leadership of the great leader has brilliantly realized the unity and solidarity in ideological will of its ranks

In the struggle to defend the politicoideological unity and purity of the party against internal and external opportunism our party above all has achieved airtight unity and solidarity based on the unitary ideology of the party, the chuche ideology.

Today in our country, harmony in ideological will has been firmly achieved whereby the entire party and the whole society breathe and act as one based on the chuche ideology, and steely unity and solidarity has been brilliantly realized based on boundless faithfulness to the great leader and the party. Holding it as their revolutionary attributes to resolutely protect and defend the great leader and the party politicoideologically, the entire party members and working people are stoutly fighting anytime anywhere, devoting their all for the sake of the respected and beloved leader and the party. Always believing and following the party whatever formidable trials may confront them and actively scoring a breakthrough in the difficult situation of the revolution with the strength of unity and solidarity is precisely the politicoideological features of our people.

Today all of our party members and working people absolutely do not tolerate any morbid ideological element running counter to the chuche ideology and go on to overcome the slightest element, dealing a timely blow to it, which hampers the unity and solidarity of the party.

Such unity and solidarity of our party is being continued even more purely from generation to generation, and all party members and working people are brimming with a fiery determination to protect and defend the unity and solidarity of the party for generations to come.

Amid the struggle to defend the politicoideological unity and purity of the party ours has become a revolutionary party where a steely discipline for moving as one under the guidance of the Party Center firmly prevails. Anytime under whatever conditions, the decisions and directives of the party are being thoroughly executed, and the plan and intent of the party are being brilliantly realized.

The unity and solidarity of our party indeed is not harmony in terms of business performance but genuine unity and solidarity in ideological will achieved on the basis of the great leader's chuche ideology, the unitary ideology system of the party and the most revolutionary unity and solidarity in airtight harmony of the entire party around the great leader and the Party Center.

Indeed today the unity and solidarity of our party has reached a new higher standard and is becoming a most solid one with utmost vitality. The unity and solidarity of the party our commonists wished so much to see has come to be completely realized in our time based on the unitary chuche ideology system.

This is the most precious gain and great victory won under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song, founder of our party, and the tested guidance of the glorious Party Center.

Today our party is confidently leading the masses of people to the communist future following the bright blueprint of communist construction unfurled by the great leader.

Because of the presence of the great leader and the glorious party, our people have become a proud people hastening the victory of the communist revolutionary cause, an energetic and dignified people unafraid of hardships and trials and breaking through them head on, with confidence in the validity and victory of their cause.

Because of the presence of our ever victorious party, there is today's fatherland of ours growing and prospering, and a brighter communist future is promised.

Truly through arduous struggle our party has compiled immortal achievements that will long shine in the history of the fatherland.

The road our people walk under the sagacious leadership of the party is a road of glory to scoring prideful victory and shining success the same as in the past, a great and sacred road to hastening the bright tomorrow of communism.

Our party members and working people, by deeply engraving in their hearts the high pride and self-esteem of moving forward following the leadership of our ever victorious party and by working ceaseless miracles and innovations in all areas of revolution and construction, shall hasten the final victory of the chuche cause.

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LET US MORE ENERGETICALLY LAUNCH THE MOVEMENT TO LEARN FROM THE EXAMPLES OF UNSUNG HEROES

Pyongyang KULLQJA in Korean No 8, Aug 80 pp 9-14

[Text] The movement to learn from the examples of unsung heroes, a mass movement in new form initiated and being led by our party, is being launched more dynamically today amid the majestic struggle to greet the historic Sixth Party Congress with high political fervor and brilliant labor achievements.

The movement to learn from the examples of unsung heroes is a mass movement to turn all members of society into revolutionaries forever faithful to the great leader and the glorious party, inspiring them with positive examples and to bring about one great upsurge in socialist construction, highly promoting their revolutionary fervor and creative positivity.

This movement is a communist human remolding movement to bring up all people as revolutionaries boundlessly loyal to the great leader and the party, a mass technology remaking movement to epochally develop national science and technology under the banner of self-reliance, a mass innovation movement to achieve ceaseless leaps forward and innovations in socialist construction. This also is a revolutionary movement to thoroughly establish the great leader style work method partywide, eliminating the old work methods and work attitudes from among functionaries.

The movement to learn from the examples of unsung heroes is a revolutionary line our party puts up front today when the revolutionary struggle and construction tasks have reached a new higher stage.

This movement, which began under the slogan "for the sake of the party and the leader, for the sake of the fatherland and the people," is not so old but is rapidly expanding and developing into a mass movement encompassing the entire party and the whole society with a tremendous traction power. Amid the dynamic march of this movement new changes have occurred in the ideomental features and work traits of our people and great advances have been registered in socialist economic and cultural construction.

Through the movement to learn from the examples of unsung heroes, faithfulness to the great leader and the party and an awareness befitting the master of the revolution are rising higher than at any time among our party members and working people.

With the movement to learn from the examples of unsung heroes deepened under the tested leadership of the party, the revolutionary attitude of absolutism, unconditionality, is being more highly displayed among party members and working people to think and act in accordance with the intent of the party and carry through the demands of the party to the end, jumping into fire and water.

Following the examples of unsung heroes, our party members and working people, whether or not anyone watches them, are fighting on devoting all their wisdom and energy with the enthusiasm of loyalty, solely for the sake of the great leader and the party. With a high sense of responsibility and an attitude befitting the master toward their revolutionary duties, they are steadfastly, diligently, meticulously conducting all tasks as they resolutely man their revolutionary outposts, highly displaying the revolutionary spirit of self-reliance and fortitude.

Thus the whole society is brimming with revolutionary enthusiasm to be forever loyal to the great leader and the party, and a new change is occurring in the mode of thinking and work traits of working people. This is one of the most precious successes being scored in the movement to learn from the examples of unsung heroes.

As the movement to learn from the examples of unsung heroes expands and develops, the fire of collective innovation is more dynamically burning on all fronts of socialist construction, and scientific and technological achievements are being scored one after another everywhere.

Among our scientists and technicians who have been greatly moved by the sacrificial spirit of the unsung heroes who have persistently endeavored to carry through the guideline of the party for technical revolution, the awareness to serve the party and the revolution with high scientific and technological achievements has been further enhanced. Like the unsung heroes, setting as their research subjects the scientific and technological questions which the party is desirous of having solved, they are struggling with total devotion of their talents and energy for the realization.

Through the movement to learn from the examples of unsung heroes has come to be firmly established among our scientists, technicians, and working people the chuche-oriented stand to solve difficult and complex scientific and technological questions to suit the specific conditions and the real state of affairs of our country. In thinking out one thing, in researching one scientific or technological question, they are highly displaying the ethos of researching what our reality demands and of solving it with their own strength.

In the course of struggling to follow the examples of unsung heroes is also being more thoroughly established among our scientists, technicians, and working people the revolutionary attitude to boldly think and boldly practice, smashing technological mysticism, conservatism, and empiricism, and great achievements are being scored in realizing the chuche-ization, modernization, and scientization of the people's economy.

Today our scientists, technicians, and working people are presenting a lot of new scientific inventions, technological innovations, creative ideas, and

rationalization proposals, bringing about a ceaseless upsurge in production and construction.

As the movement to learn from the examples of unsung heroes expands and develops under the leadership of the party, the work method and work attitude of functionaries have been further improved and the Anti-Japanese Guerrillas style work method thoroughly embodied partywide. Thus the kindred ties between the party and the masses have been strengthened and the militant functions and roles of party organizations further enhanced.

All the achievements scored in the struggle to follow the examples of unsung heroes eloquently prove the validity of the guideline and the sagacity of leadership of our party for energetically launching this movement.

The validity of the guideline and the sagacity of leadership of the party above all lie in having made the timely initiation of a mass movement that suits the new demands of our developing revolution and in energetically leading it as a partywide, societywide movement.

The great leader Comrade Kim Il-song taught as follows:

"In our country, there is no part of the revolutionary struggle and construction tasks which has not been carried out as an all-out mass movement, as an all-people movement. By relying on the high revolutionary fervor and creative positivity of the people we have been able to successfully carry out all the difficult and enormous tasks of revolution and construction." ("Answers to Questions Posed by Foreign Journalists," p 194)

A mass movement is a mighty means to step up revolution and construction extraordinarily fast. The method of relying on the masses and setting them in motion represents a most revolutionary, positive method which makes it possible to win victory in socialist, communist construction. Therefore, as revolution and construction deepens and develops onto a new higher stage, the party of the working class must pay keen attention all the time to the question as to how to launch a mass movement to suit it and must correctly organize and launch it.

By energetically launching mass movements in various forms precisely reflecting the mature demands of the developing society and the aim of the masses of people in each stage of revolution and construction, our party has successfully carried out difficult and enormous tasks arising in moving our revolution forward. The movement to learn from the examples of unsung heroes is precisely a mass movement in new higher form which our party has initiated and is energetically leading to suit today's historic period when conversion of the whole society to the chuche ideology is being comprehensively realized.

The unsung heroes whom our party has brought up and put up front have shown on a lofty plane as to how to live and how to fight for the sake of the great leader and the party, and their examples represent a shining model from which our party members and working people must learn. The basic demands of the conversion of the whole society to the chuche ideology for bringing up all members of society as chuche-oriented communist revolutionaries can be admirably realized when all of our party members and working people learn from the unsung heroes.

Tightly grasping the movement to learn from the examples of unsung heroes as the key to solving all questions arising in revolution and construction and party work in the present period, our party has endeavored to make this movement energetically launched as an all-party, all-people movement. That this movement has quickly expanded and developed as a partywide, societywide movement in such a short period of time with a tremendous traction power and vitality is the priceless fruition of the tested and outstanding leadership of our party which always boldly plans operations, launches them in a big way, and leads the whole party and the entire people along the one road of victory with an extraordinary revolutionary launching power.

Today's prideful reality wherein following the unsung heroes, social beings of a new type like them are emerging in large numbers and new changes are occurring in the ideomental features of the entire people is unthinkable away from the energetic leadership of our party aimed at bringing up all members of society like the unsung heroes.

The validity of the guideline and the sagacity of leadership of our party for energetically launching the movement to learn from the examples of unsung heroes also lie in dynamically inspiring the entire people of the whole country to fresh innovations and exploits, relying on the immense power of positive examples.

To indoctrinate, organize, and mobilize the masses influencing them with positive examples is an energetic means to inspire them to heroic exploits and collective innovations.

Our party tightly maintains indoctrination with positive inspiration as an invariable guideline for indoctrinating the masses. In the past period, thoroughly embodying this guideline our party has energetically stepped up the revolutionization, working classization of working people and has led socialist economic construction along the one road of leap forward.

The movement to learn from the examples of unsung heroes is an ideological remolding movement embodying the guideline of the party for indoctrination with inspiration, mass indoctrination work in new higher form relying on positive examples, to suit the new demands of our developing revolution wherein conversion of the whole society to the chuche ideology is being comprehensively realized. Because it embodies the most powerful method of indoctrination with positive inspiration in mass indoctrination work under the sagacious leadership of the party, the movement to learn from the examples of unsung heroes has rapidly expanded and developed societywide with an extraordinary traction power from the start, and is going on steadfastly on an unprecedented scale.

The course of this movement clearly shows that when a societywide mass movement not only correctly reflects the mature demands of the developing revolution and the aim of the masses but gets closely combined with the powerful method of organizing and mobilizing the masses, the movement comes to display incomparably great vitality.

Truly the movement to learn from the examples of unsung heroes is one great march movement being dynamically launched under the sagacious leadership of our party energetically organizing and mobilizing the whole party and the entire people

toward the realization of one goal by our people with fiery loyalty to carry out the revolution to the end, following the party.

Today our revolution and construction which is developing extraordinarily fast calls upon all branches, all units to more energetically launch the movement to learn from the examples of unsung heroes while consolidating the achievements scored in the movement.

The great leader Comrade Kim Il-song taught as follows:

"Party organizations and workers organizations at all levels, strengthening politicoideological work among working people and energetically launching among them the movement to learn from the examples of unsung heroes, must strive to see to it that all working people, with heightened loyalty to the party and the revolution and in the revolutionary spirit of self-reliance, pluck, devotedly struggle for socialist construction." ("New Year's Message," 1 January 1980, p 14)

To energetically launch the movement to learn from the examples of unsung heroes is an important guideline our party has put up front in order to bring about one great new turnaround in revolution and construction, energetically stepping up socialist construction.

When we energetically develop this movement, we can bring about an epochal turnaround in the prosecution of the three revolutions--ideological, technical, and cultural--and hasten our revolutionary cause even faster. Therefore, party organizations and functionaries, loyally upholding with all their hearts the guideline of the party for ceaselessly deepening and developing the movement to learn from the examples of unsung heroes, must energetically push ahead with this movement in all branches, at all units of socialist construction.

Most important in launching the movement to learn from the examples of unsung heroes is energetically pushing ahead with this movement as human remolding work to bring up all party members and working people as communist revolutionaries forever loyal to the great leader and the party.

The movement to learn from the examples of unsung heroes is human remolding work to bring up all members of society as chuche-oriented communist revolutionaries forever loyal to the great leader and the glorious party.

The basics of following the examples of unsung heroes are learning from their faithfulness to the great leader and the party.

The unsung heroes are genuine communist revolutionaries possessed of spotlessly clear and clean loyalty to the great leader and the party. Following the examples of the late anti-Japanese revolutionary fighters, they have struggled, devoting their all solely for the sake of the great leader and the party in the spirit of absolutism, unconditionality toward the teachings of the great leader and the uidelines of the party, with a heightened awareness as the master of the revolution, whether or not anyone watches them.

When our party members and working people faithfully learn from the lofty ideomental features of the unsung heroes, there will occur a great turnaround in their ideomental life.

All party members and working people, following the lofty ideomental features of the unsung heroes, must firmly believe and follow none but the great leader and the party, and always loyally upholding the intent of the party with a firm conviction and will to walk the one road of loyalty, must stoutly fight on.

Our cadres, party members, and working people, as the unsung heroes have done, must highly display the awareness and attitude befitting the master of the revolution, of thoroughly carrying through to the end the teachings of the great leader and the guidelines of the party in the spirit of absolutism, unconditionality, and of responsibly, faithfully manning their revolutionary outposts.

At the same time, our scientists, technicians, and working people must positively struggle to bring about a still greater new turnaround in the development of national science and technology and in the prosecution of the technical revolution.

The movement to learn from the examples of unsung heroes is a mass technical innovation movement energetically inspiring the development of our chuche-oriented science and technology to suit the demands of the times in which science and technology rapidly develops.

The unsung heroes have thoroughly established chuche in scientific and technological development and greatly contributed to the prosecution of the technical revolution with outstanding scientific and technological inventions, repudiating conservatism, technological mysticism, and empiricism.

When we energetically launch the movement to learn from the examples of unsung heroes, we can quickly realize the demands of the party for uplifting our science and technology onto the advanced world-class standard and successfully carry through the guideline for the chuche-ization, modernization, and scientization of the people's economy.

Our scientists, technicians, and working people, highly displaying the revolutionary spirit of self-reliance and fortitude as have the unsung heroes and boldly breaking through with their own strength the barriers encountered, must solve the scientific and technological questions which the party wishes to have solved and which are of real and immediate significance in the developing people's economy, must deeply research chuche-oriented methods to suit the developing national economy and realistic conditions, must come up with a lot of worthy scientific inventions, creative ideas, and rationalization proposals and positively introduce them in production.

Again, following the examples of unsung heroes, we must go on to thoroughly embody the great leader style work method, the traditional work method of our party.

Energetically launching the movement to learn from the examples of unsung heroes is an important demand for thoroughly embodying the great leader style work method.

The unsung heroes have shown a genuine model of a thorough partywide stand which does not make a fetish of what is your work and what is my work in resolving the matters intended and wished by the great leader, and of always going in among the masses and leading them, setting practical examples. This is a lofty feature from which our functionaries must learn in conducting conducting work.

Our functionaries, positively learning from the lofty features of unsung heroes, must substantively and responsibly conduct all tasks, and thoroughly establishing a revolutionary mass viewpoint and becoming one with the masses as befits people's faithful servants, must positively help and lead them.

By conducting the struggle in depth to uproot all kinds of old work methods and attitudes such as bureaucratism and subjectivism that may surface from among the functionaries, party organizations must mobilize to the hilt the creative fervor and positivity of the broad producer masses, enhance the trust of the masses of people in the party, and unite them more thoroughly around the party.

As the historic sixth congress of our party approaches, by more energetically launching the movement to learn from the examples of unsung heroes and by bringing about one great upsurge in production and construction, we must fulfill this year's enormous people's economic plan way ahead of schedule.

The great leader Comrade Kim Il-song taught as follows:

"In order to successfully greet the Sixth Congress of the glorious Korean Workers Party and to make this year of party congress a most brilliant year in the history of our fatherland, the whole party and the entire people shall vigorously launch into the effort." (Ibid., p 6)

To energetically launch the movement to learn from the examples of unsung heroes constitutes a powerful propelling force in accelerating the march to greet the Sixth Party Congress with high political fervor and brilliant labor achievements.

By energetically launching the movement to learn from the examples of unsung heroes, accepting with all their hearts the slogan of the Party Central Committee on the occasion of the KWP Sixth Congress and by bringing about one great new upsurge on all fronts of socialist construction, all party members and working people must make this year of party congress a most brilliant year in the history of the fatherland.

The KWP Sixth Congress scheduled to be convened at a time when our revolution has reached a new higher stage will be brilliantly emblazoned in the history of our country as a historic congress which will have summed up the brilliant achievements and precious experiences our party and people have scored in revolution and construction, thoroughly carrying through the line for the three revolutions--ideological, technical, and cultural--under the sagacious leadership of the great leader Comrade Kim Il-song and which will have provided a new struggle program aimed at hastening the final victory of the socialist, communist cause, as a congress of the victor which will have demonstrated the invincible unity and solidarity of the whole party and the entire people before the whole world.

All party members and working people, by bringing about a new labor upsurge and innovation in production and construction, energetically launching the "100-day battle" with the enthusiasm of loyalty, must fulfill this year's people's economic plan one month ahead of schedule.

The "100-day battle" is a great battle of loyalty our people dedicate to the great leader and the party, a glorious great assault battle to glorify the Sixth Party

Congress as a great festival of the victor and highly display the might of our fatherland and the dignity of chuche Korea.

In order to successfully carry out the enormous battle tasks before us, all party members and working people must highly display the revolutionary spirit of self-reliance and fortitude and bring about a still greater revolutionary upsurge in all areas of socialist economic construction.

All party members and working people, generating a fire wind of speed battle with that revolutionary fighting spirit which accelerated the Chollima March in bygone days, with that heroic vigor which scored a prideful victory in the "70-day battle," must bring about ceaseless innovations and leaps forward in production and construction.

All branches, all units of the people's economy must thoroughly formulate economic organizational work, normalize production on a high standard, and boldly innovate technology, smashing conservatism, passivity, technological mysticism, empiricism, with the banner of technical revolution held high.

All party members and working people must work with a firm determination and faith to realize at all costs their goals pledged to gloriously greet the Party Congress and must fulfill their individual shares in the struggle launched with the Party Congress close at hand to build monumental creations and in the task to provide gifts of loyalty.

The movement to learn from the examples of unsung heroes is a guideline which our party has significantly put up front in the present period when revolution and construction has reached a new higher stage, and is crucial political work that must be energetically launched as a partywide task. Therefore, success or failure of this movement depends in large measure, the same as in all other tasks, on how party organizations at all levels conduct organizational political work.

Party organizations at all levels, tightly grasping the movement to learn from the examples of unsung heroes as an important guideline of the party, must substantively formulate organizational political work aimed at more energetically launching this movement.

All branches, all units must concretely formulate measures to regularly sum up the achievements and experiences scored in the movement to learn from the examples of unsung heroes and ceaselessly deepen this movement, and must commendably lead the party members and working people to admirably fulfill the goals they have pledged.

Party organizations and functionaries must positively support positive examples ceaselessly set among party members and working people, and must plan and organize work to generalize the achievements and experiences scored. At the same time, by conducting guidance for the organizational life of party members and working people and guidance for economic work in close combination with the movement to learn from the examples of unsung heroes, they must pay attention on a daily routine basis so that this movement may steadfastly expand and develop. In this way they must see to it that thousands, tens of thousands of heroes and innovators emerge from among party members and working people, that the whole society bubbles with revolutionary vigor and creative fervor, that a ceaseless upsurge is generated on all fronts of socialist construction.

By further deepening and developing the movement to learn from the examples of unsung heroes, we shall greet the historic Sixth Party Congress as a congress of the great victor and energetically hasten the cause for converting the whole society to the chuche ideology.

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COMMENDABLY CONDUCTING WORK WITH PEOPLE IS THE BASIC DEMAND FOR EMBODYING THE CHUCHE IDEOLOGY

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[Article by Ch'oe Song-kun]

[Text] The immortal chuche ideology founded by the great leader Comrade Kim Il-song is an outstanding revolutionary thought illuminating the genuine road ahead for the revolution of our time, an invincible militant banner leading along the one road of victory the revolutionary struggle and construction tasks of the people dedicated to independent stand and attitude.

Under the sagacious leadership of the respected and beloved leader our people, by moving forward in the past period with the revolutionary banner of the chuche ideology held high, have become a revolutionary people independently and creatively working out their destiny and have been able to bring about the great transformation and miracle of turning our backward country into a socialist power of self-dependence, self-support, and self-defense.

Holding the immortal chuche ideology as a guiding compass and keeping on thoroughly embodying it is where the might of our ever victorious party and people is, where the decisive guarantee for the victory of the socialist, communist cause is.

Today our reality wherein the struggle is dynamically under way to convert the whole society to the chuche ideology, calls for more energetically hastening the victory of the glorious chuche revolutionary cause, more thoroughly embodying the great chuche ideology in all areas.

If the cause for converting the whole society to the chuche ideology is to be successfully attained, it is imperative to ceaselessly strengthen work with people aimed at bringing up the broad masses of working people, who are in direct charge of the attainment, as more energetic and creative social beings, as genuinely independent and creative beings and at positively inspiring their revolutionary fervor and creativity.

By deepening and developing work with people to suit the new demands of our developing revolution, we shall more thoroughly embody the great chuche ideology in all areas of revolution and construction and brilliantly attain the historic cause for converting the whole society to the chuche ideology.

The immortal chuche ideology is our party's immutable guiding thought and guiding compass illuminating the correct road of revolution and construction. Our revolutionary cause ceaselessly develops through the struggle to thoroughly embody the immortal chuche ideology in all areas of revolution and construction, holding it as the unitary guiding compass. Consequently, how to embody the chuche ideology is a basic question influencing the victory or defeat of our revolution.

The immortal chuche ideology gets thoroughly embodied in all areas of revolution and construction through work with people, and commendably conducting work with people is an indispensable requirement for remaking nature and society in accordance with the demands of the chuche ideology.

The great chuche ideology scientifically elucidates the position and role of work with people in all tasks and enunciates the new truth that the basic guarantee for winning victory in revolution and construction lies in commendably conducting work with people.

The great leader Comrade Kim Il-song taught as follows:

"It is the basis of the chuche ideology that man is the master of everything and resolves everything. Remaking nature and society, too, is for the sake of man, and is also a task that man performs. It is man who is the most precious in the world and it is also man who is the most energetic being. All of our tasks are for the sake of man, and the success or failure of it depends on how work with people is conducted." ("Kim Il-song Selected Works," Vol 6, p 277)

Work with people is an important task that must be energetically pushed always with firm priority over all other tasks in order to thoroughly embody the chuche ideology in revolution and construction.

That work with people must be energetically launched with priority is an important demand inevitably arising from the philosophical doctrine of the chuche ideology.

The great chuche ideology rests on the philosophical doctrine that man is the master of everything and resolves everything. This philosophical doctrine is one that elucidates anew the mutual relationship between man and the world, the position and role of man in the world.

Man occupies the position of the master in the world and is the decisive factor in changing and developing nature and society. This is so because man is a social being possessed of independent and creative stand and attitude.

Because man possesses independent and creative stand and attitude, he goes on to remake the world through his purposeful, active action to suit his independent aim and demand. Because of this, man occupies the position of the master in the world and becomes an independent being who goes on to acquit himself fully of his role as the master. It is from the fact that man is a being who works out his destiny with his own strength and goes on to revolutionarily remake and transform everything of nature and society to suit his will and demand that the basic doctrine of revolution flows that the master of revolution and construction is the masses of people and that the propelling force for revolution and construction also resides in the masses of people. This bespeaks that the masses of people

are in direct charge of revolution and construction and are the basic motive power for revolution and construction.

It is from such position and role of the masses of working people in revolution and construction that the indispensable requirement arises for commendably conducting work with people.

Inasmuch as it is man who is the master of everything and resolves everything, it is imperative to necessarily nurture the strength of man and commendably conduct the task of setting man in motion, work with people, in order to successfully carry out the revolutionary struggle and construction tasks aimed at remaking nature and society.

To say that people occupy the position of the master and perform the role of the master in the world is not to mean by any means that they spontaneously become the master of everything and resolve everything. The strength of the masses of people for revolution and construction comes to be highly displayed when they are awakened and organized in terms of class, armed with the revolutionary thought. Only through the steadfast indoctrinating and remolding task to ceaselessly temper themselves politicoideologically and prepare themselves as communist revolutionaries can the masses of people defend their position as the master of revolution and acquit themselves fully of their responsibility and role as the master.

Work with people is an important task which makes it possible to make the masses of people hold a heightened awareness as the master of revolution and lead them so as to acquit themselves fully of their responsibility and role as the master.

Only if work with people is commendably conducted, can the masses of people with a heightened sense of responsibility and attitude befitting the master toward revolution highly display their revolutionary fervor and creative positivity in revolution and construction and consequently, admirably fulfill their responsibility and role.

In the final analysis, the success or failure of all of our tasks depends in large measure on how work with people is conducted, a task to bring up as more energetic beings and set in motion the masses of working people who are in direct charge of revolution and construction. Therefore, what constitutes the basics in all tasks is work with people, and the master key to the successful solution of all questions arising in revolution and construction lies in energetically launching work with people.

Commendably conducting work with people also inevitably arises from the basic demand of the chuche ideology calling for thinking out everything with man at the center and gearing everything to serving man.

The great leader Comrade Kim Il-song taught as follows:

"To think out everything with man at the center and gear everything to serving man is precisely the demand of the chuche ideology." (Ibid., p 276)

It is from the basic doctrine of the chuche ideology that man is the master of everything and resolves everything that the demand of the chuche ideology flows

for placing man at the center for all thinking and practice and gearing everything to serving man.

Why the demand arises for thinking out everything with man at the center and gearing everything to serving man is related to the fact that man is the most developed and energetic social being in the world.

Man is the most intelligent being possessed of ideological will, the most energetic being who goes on to purposefully, actively remake the world.

Because man possesses independent consciousness and creative ability, he always puts up front his demand for independently living, casting off all manner of enslavement and constraint, and goes on to launch with purposeful aim his activity for the realization and remake and transform with his own strength nature and society for his own sake.

It is man who remakes nature and society and it is also man who develops science and technology. Away from the activity of man it is impossible to speak about changing and developing nature and society nor is the creation of all material and cultural wealth thinkable. All of our tasks are performed by man and are also for the sake of man. The revolutionary struggle and construction tasks to remake nature and society are not for their own sake but for the sake of enabling people to enjoy an independent and creative life as the master of nature and society.

Inasmuch as man is the most energetic and precious social being in this world, everything must necessarily be thought out with man at the center and geared to serving man.

The chuche ideology, which calls for placing man at the center of all thinking and practice and gearing everything to serving man, presents it as an indispensable requirement to energetically push ahead with all tasks with priority to work with people.

To say to commendably conduct work with people in accordance with the demands of the chuche ideology means to view and judge everything starting from the independent demands and basic interests of man and solve all questions arising in revolution and construction on the principle of enhancing the independent and creative stand and attitude of man. To put it another way, it means, when dealing with a question that has arisen, to always think what kind of influence it will exert on the interests of the people and how to set their strength in motion in solving the question and to act accordingly. Only then will it be possible to precisely understand the aim and demand of the masses of people and deal with all questions to suit their interests.

It is the demands of the chuche ideology to first view people's independent demands and interests before viewing material and technical means or objective conditions and to resolve everything, setting people's creative strength in motion. Accordingly, the demands of the chuche ideology are basically incompatible with all kinds of reactionary ideas and viewpoints which damage the dignity and value of man without believing in his strength, with the stand of clinging to economic technical job performance alone, treating work with people as of little importance in revolution and construction, and with the tilting of solely putting up front material concerns without enhancing the politicoideological consciousness of working people.

The demands of the chuche ideology define anew the position of work with people in all tasks and teach that revolution and construction be energetically pushed always with firm priority to work with people.

Only if work with people is substantively conducted in accordance with the demands of the chuche ideology, is it possible to carry out all thinking and practical activity always with man at the center and successfully solve all questions to suit the interests of the masses of people. Too, it will be possible to energetically step up revolution and construction, bringing up people as more energetic social beings and highly inspiring their revolutionary fervor and creative positivity.

Thus, work with people is an important task arising from the basic doctrine and basic demands of the chuche ideology, and giving firm priority to this work constitutes a basic condition for scoring success in all tasks.

Work with people constitutes the basics of work in all areas, be it party work or economic work, and commendably conducting work with people is a firm guarantee for successfully solving difficult and complex questions arising in revolution and construction. Precisely herein lies the reason why our party calls for giving priority to work with people in all tasks and for carrying out all tasks in revolution and construction, setting the masses in motion.

The great leader Comrade Kim Il-song, starting from the basis of the chuche ideology, from the demands of this ideology, has laid down numerous unique theories and guidelines such as the theory for putting efforts into occupying the ideological fortress with priority to work with people in socialist, communist construction, the guideline for giving priority to education work which is an important part of the work with people, the theory for party work which holds work with people as its basics, the guideline for holding economic construction and technical revolution as the means of providing a rewarding life for the people who have become the master of the state and society.

Under the sagacious leadership of the great leader our party has briskly launched political work among the masses, attaching priority importance to revolutionarily remolding and positively setting in motion the thought of the masses of people with priority to work with people from the first days of leading revolution and construction. Moreover, the more arduous the revolution, the more positively the party has set in motion the wisdom and creativity of the masses, firmly believing in their strength; and thus resolutely overcoming the trials and barriers encountered, the party has scored shining victory in revolution and construction.

The entire journey of our revolution resplendent with victory and glory is a prideful history in which our party, revolutionarily awakening the masses of people and setting their ideological consciousness and fervor in motion, has cleared difficult situations confronting the revolution and performed great leaps forward and innovations in revolution and construction.

All the great victories and miraculous achievements scored in this land are the luscious fruition of the guideline of our party which has ceaselessly strengthened work with people to suit the new demands of the developing revolution.

As revolution and construction moves forward extraordinarily fast and enormous tasks present themselves before us, we must all the more deepen and develop work with people, political work.

Today our party and people are faced with the sacred and rewarding revolutionary task to dye the whole society one color with the revolutionary thought of the great leader Comrade Kim Il-song and brilliantly attain the glorious revolutionary cause charted by the respected and beloved leader.

Ceaselessly deepening and developing work with people is a firm guarantee for dyeing the whole society one color with the revolutionary thought of the great leader, the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"Most important in establishing the chuche ideology is commendably conducting work with people." ("Answers to Questions Posed by Foreign Journalists," p 347)

To say to thoroughly embody and realize the chuche ideology means to move revolution and construction forward with the chuche ideology as the unitary guiding compass and build and perfect communism based on the chuche ideology. To put it another way, it means to remold man and society in accordance with the demands of the chuche ideology and occupy the ideological fortress and material fortress of communism.

In order to thoroughly embody the chuche ideology in all areas, it is imperative to turn all members of society into chuche-oriented communist revolutionaries, thoroughly organize the whole society as a single political force based on the chuche ideology, and remake the economy and culture in accordance with the demands of the chuche ideology. Therefore, the task to dye the whole society one color with the chuche ideology can be successfully realized only through work with people to indoctrinate and remold people and firmly unite them around the great leader, organize and mobilize their revolutionary fervor and creative positivity in attaining the chuche revolutionary cause.

Commendably conducting work with people is first of all a firm guarantee for remolding all members of society into genuine chuche-oriented communist revolutionaries.

To turn people, the master of society, into chuche-oriented communist social beings is the demand of the law of socialist, communist construction and constitutes the intrinsic content of the task to convert the whole society to the chuche ideology. Only by turning all members of society into communist social beings, thoroughly arming them with the chuche ideology, is it possible to occupy the ideological fortress of communism.

The future communist society is a society in which all members of society will have been remolded into communist revolutionaries with the chuche revolutionary world outlook firmly established.

Turning all members of society into genuine communist revolutionaries is a precondition for thoroughly embodying the chuche ideology in all aspects of

social life and is the decisive factor which firmly guarantees its successful realization.

This basic demand for embodying the chuche ideology and dyeing the whole society one color with the chuche ideology can be realized only if work with people is commendably conducted. Work with people is a human remolding task to remold people's thought and turn them into independent and creative social beings, a politicoideological indoctrination task with major emphasis on explanation and persuasion. Only if work with people is commendably conducted, is it possible to substantively launch ideological indoctrination and ideological struggle, centered on indoctrinating and remolding people the communist way, to suit the characteristics and specific conditions of the targets. Again, only if work with people is strengthened, is it possible to concretely grasp the state of ideological consciousness and preparedness level of each member of society and write a correct prescription to suit the member and turn ideological consciousness remolding work around as a task of the masses themselves. Therefore, strengthening work with people represents a firm guarantee which makes it possible to thoroughly arm all members of society with the chuche ideology and bring them up as genuine chuche-oriented communist revolutionaries who think and act anytime anywhere only in accordance with the demands of the chuche ideology.

What makes the strengthening of work with people an important guarantee for embodying the chuche ideology is also the fact that it makes it possible to strengthen the chuche-oriented revolutionary forces and consolidate the revolutionary ranks into a rock of unity and solidarity based on the chuche ideology.

To firmly unite the entire people based on the chuche ideology and thoroughly organize the whole society into a single political force is an important demand for embodying the chuche ideology and a firm guarantee for its successful realization. Socialist, communist construction can be pushed only by the strength of unity and solidarity of the entire people, and the communist society is a society in which all members of society will have been firmly unified and united in one ideological will, and the communist life principle of "one for all, all for one" will have been comprehensively embodied.

The task to convert the whole society to the chuche ideology is an all-people struggle in which the broad masses of people participate, an incisive class struggle accompanied by a fierce struggle against the old and reactionary. Consequently, this calls for thoroughly uniting the broad masses of people around the great leader into one organized force.

The bedrock politicoideological unity and solidarity of the whole society and the entire people based on the great chuche ideology is a source of invincible strength for the victory of the chuche cause. Away from the task of organizing the entire people and firmly uniting them around the great leader, it is impossible to speak about embodying the chuche ideology nor is the victory of the chuche cause thinkable. Only by firmly uniting the entire people based on the chuche ideology and organizing the whole society into a single political force will it be possible to simultaneously occupy the ideological fortress and material fortress of communism and successfully realize the task of dyeing the whole society one color with the chuche ideology.

The task of organizing the whole society into a single political force based on the chuche ideology is in itself a great political work and as such, can be realized only by strengthening work with people.

Work with people is organizational political work to thoroughly unite people in organization, indoctrinating and remolding them, and strengthen the unity of the revolutionary ranks in ideological will. Only if the party and workers organizations move forward with a tight grip on work with people as their basics, can they thoroughly organize their respective ranks, enhance their militant functions, and strengthen the mass base of the party, firmly uniting the masses of all strata. Strengthening work with people, political work, also makes it possible to strengthen the unity in ideological will of the revolutionary ranks, establishing comradely cooperation and attitude of helping each other and leading each other on on the road of attaining the leader's cause among people. Work with people, political work, by making the organizational spirit nurtured and a collectivist life attitude established among functionaries and workers and by making superiors help subordinates successfully carry out all tasks, joining forces, transforms the revolutionary ranks into a harmonious, united revolutionary collective.

What makes the strengthening of work with people an important guarantee for embodying the chuche ideology also lies in that it makes it possible to energetically step up the task of remaking all aspects of social life in accordance with the demands of the chuche ideology.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"... most important in social development is bringing up people as more energetic beings; and in order to energetically push ahead with revolution and construction, it is imperative to give priority to work with people, work to remold people."
("Kim Il-song Selected Works," Vol 6, p 277)

To remake all aspects of social life such as the economy and culture in accordance with the demands of the chuche ideology is one of the basic demands for thoroughly embodying the chuche ideology and dyeing the whole society one color with the chuche ideology. Only by remolding not only people who are the master of society but also all aspects of social life such as the economy and culture in accordance with the demands of the chuche ideology will it be possible to build the communist society where the chuche ideology will have been completely embodied.

A firm guarantee for winning victory in the task to remake all aspects of social life such as the economy and culture in accordance with the demands of the chuche ideology lies in giving priority to work with people, political work, and commendably conducting it. The task to dye all areas of revolution and construction one color with the chuche ideology absolutely cannot be carried out by simple economic job performance measures, an administrative job performance method but can be successfully carried out only by the method of work with people, political work, which revolutionizes the masses of people who are the master of revolution and construction and enables them to consciously, sacrificially mobilize themselves. This is so precisely because work with people is a task which solves all questions, setting in motion the thought of the masses of working people who are the master of revolution and construction and enhancing their revolutionary fervor.

Revolution and construction is performed by people, and all acts of people are governed by their ideological consciousness. How people participate in the revolutionary struggle and construction tasks to remake and transform nature and society and how highly they display their revolutionary fervor and creative positivity in the endeavor depends on what kind of ideological consciousness they have. People's ideological consciousness is the basic of the various factors operating in the revolutionary struggle and construction tasks. The higher the standard of people's ideological consciousness, the higher they come to display their creative positivity and sacrificial spirit in revolution and construction. Consequently, only by commendably conducting work with people is it possible to set people's thought in motion, enhance their political consciousness, and make them consciously, sacrificially mobilize themselves in revolution and construction.

Giving priority to work with people, because it turns party members and working people into energetic beings who independently and creatively carry out all tasks with an attitude befitting the master of revolution, into the genuine master of the remaking of society, makes it possible to successfully step up the task of remaking nature and society in accordance with the demands of the chuche ideology.

The task to remake all aspects of social life in accordance with the demands of the chuche ideology is a difficult and complex task that has to chart a path never before trod by anyone. In order to victoriously chart a path never before trod by anyone, it is imperative that the masses of people must solve all questions independently, creatively with an attitude befitting the master of revolution.

Only by commendably conducting work with people is it possible to enhance among party members and working people a heightened sense of responsibility and consciousness befitting the master toward the revolution and energetically organize and mobilize their revolutionary fervor and creative positivity in the revolutionary struggle and construction tasks.

Work with people, political work, by setting in motion the thought of people who are the master of society and by positively mobilizing their inexhaustible strength and wisdom, makes it possible to successfully carry out the difficult and complex task to remake all aspects of social life such as the economy and culture in accordance with the demands of the chuche ideology.

Thus, commendably conducting work with people constitutes a firm guarantee for energetically hastening the historic cause for thoroughly embodying the chuche ideology and converting the whole society to the chuche ideology.

The great leader Comrade Kim Il-song, laying down anew a unique theory regarding work with people based on the immortal chuche ideology, has scientifically elucidated that giving priority to work with people is a basic demand for energetically pushing ahead with revolution and construction, and given comprehensive answers to the principled questions arising in work with people.

The unique theory enunciated by the respected and beloved leader for giving priority to work with people in all tasks is an outstanding theory based on the

philosophical doctrine that man is the master of everything and resolves everything and a great theory that has illuminated the road to energetically stepping up the revolutionary struggle and social development, maximally enhancing the role of man who is the most developed and most energetic being in the world, the masses of people.

With the theory enunciated regarding work with people based on the immortal chuche ideology, a firm guarantee has come to be provided for successfully resolving human remolding work, a most difficult and complex task in socialist, communist construction and for solving all questions arising in revolution and construction with man at the center.

Thus, the party of the working class and the communists have come to have a powerful theoretical and practical weapon for substantively conducting work with people to suit the specific conditions with a correct stand and attitude toward man and for energetically launching all tasks, turning them around as work with people. The unique theory enunciated by the great leader regarding work with people is an outstanding thought which enables the masses of people to acquit themselves fully of their responsibility and role as the master in revolution and construction and as such, is a priceless ideotheoretical heritage that has rendered a tremendous service in the development of the working class' theory regarding the law of human remolding and social development.

To strive to thoroughly embody the unique thought of the great leader regarding work with people and have its superiority and vitality highly displayed is the sacred duty of all of our party members and working people and an important demand for the victorious advance of the chuche cause.

More substantively conducting work with people and thoroughly embodying the chuche ideology in all areas of revolution and construction is where a firm guarantee for the final victory of our revolutionary cause is.

By more thoroughly uniting all members of society around the great leader and our party, commendably conducting work with people in accordance with the demands of the immortal chuche ideology and by making them display an incomparable sacrificial spirit in the revolutionary struggle and construction tasks with an attitude befitting the master, we must dynamically hasten the victory of the glorious chuche cause.

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OUR DEEPENING, DEVELOPING REVOLUTION AND COMMUNIST MORALITY INDOCTRINATION

Pyongyang KULLQJA in Korean No 8, Aug 80 pp 22-27

[Article by Yi Yong-pok]

[Text] With the guideline of the party successfully carried through for the revolutionization, working classization of the whole society under the sagacious leadership of the great leader Comrade Kim Il-song, today a basic turnaround is taking place in the mental and moral features of our people and our revolutionary ranks are being strengthened into the invincible.

Today our people are united in ideological will more solidly than at any time around the great leader and the glorious party, and in the whole society is blossoming in full bloom the beautiful communist virtue of revolutionarily living and working, helping each other and leading each other on for the sake of the great leader and the party, for the sake of the fatherland and the people, for the sake of society and collective.

These are luscious fruits brought by the guidelines laid down by the respected and beloved leader for the ideological revolution, the revolutionization and working classization of the whole society, and the prideful fruition of communist morality indoctrination our party has steadfastly launched among working people.

Essentially, morality is a form of social consciousness reflecting the social class relationships and the economic system, and as such, always taken on the class character in a class society.

Feudal morality from the outset has forced upon people a blind, meek, subservient submission to the feudal ruling circles in order to rationalize, maintain, and consolidate the feudal social system with the feudal Confucian tenets as the criteria. Bourgeois morality is based on an extreme individual egoism and as such, serves the purpose of maintaining and justifying private ownership of the means of production and the capitalistic exploitation relationship.

But communist morality is basically separate and distinct from and completely incompatible with all the moralities of old societies.

Communist morality is lofty morality in the highest form reflecting the interests and demands of the working class, the most advanced and revolutionary class, and

the standards and rules for action which must necessarily be observed in social life by those who live and fight for the sake of socialism, communism.

Communist morality is above all a new morality of the working class which has emerged in complete denial of the reactionary, antipeople morality which has been serving the interests of the exploiting class which ruthlessly exploits and plunders the masses of working people.

The working class shoulders the historic mission to overturn the exploiting class and the old exploiting system obliterating the independent stand and attitude of social beings, bring about the class and national liberation of the working masses, and build socialism, communism, the ideal of mankind. The working class, amid the revolutionary struggle to acquit itself fully of its lofty mission, comes to establish a new moral, ethical relationship between the comrades and members of society and goes on to ceaselessly consolidate and develop it.

Communist morality is thus morality of a new type formed and developed in the course of class struggle of the working class against all exploiting classes such as the capitalist class in denial of all kinds of reactionary, antipeople moralities, and the most revolutionary morality in complete accord with the law of the course of history and social development.

Communist morality, also in terms of principle on which it rests, is the most superior morality basically separate and distinct from the bourgeois morality.

The great leader Comrade Kim Il-song taught as follows:

"In the communist society people will have common interests and common objectives, entering into comradely relationship of closely helping each other. In the communist society all people will have formed one great family, harmoniously united and helping each other and sharing joys and sorrows for the sake of 'one for all, all for one.' In such society, egoism pursuing nothing but individual pleasures and glories cannot be tolerated. With such an egoist spirit one cannot build the communist society nor can one live in the communist society. In order to become a communist, one must do away with egoism and know to love people." ("Kim Il-song Selected Works," Vol 3, 2d impression, pp 44-45)

The progressive nature and revolutionary character of morality come to be determined depending on what kind of idea and principle they rest on, in addition to the interests of what society, what class they serve.

The reactionary nature and antipeople character, the state of decay and falsehood of bourgeois morality all lie in holding extreme individualism and egoism resting on private ownership of the means of production as the basic framework, as the basic principle.

As the capitalist society is a society of ~~materialism~~ ~~materialism~~ where money talks, the "personality" and "value" of people in this society are determined by the size of capital they own, and the moral relationship between people is likewise entered into and assessed by money.

In such capitalist society, the exploiting classes regard it as in accord with "the natural attributes" of man to pursue their own individual pleasures and

sloth whether others live or die, and recognize it as "moral" to hold down and exploit others, driving them into misfortunes for the sake of their own individual fame and fortune and their own capital. In the capitalist society where greed for money inspires man to action, everyday hypocrisy and swindle, fraud and embezzlement, murder and robbery are rampant, and the capitalist class and monopolies not only perpetrate unlimited exploitation and plunder against working people to make maximum profits but do not hesitate to unleash even a war of aggression, wreaking havoc on mankind.

Diametrically opposed to bourgeois morality based on individualism, communist morality rests on a lofty collectivist principle.

Collectivism is one of the most intrinsic characteristics of the working class which struggles for the interests of the working masses, and is the basis of socialist, communist social life. Therefore, the collectivist principle which is intensively expressed in the slogan "one for all, all for one," is the basic principle of communist morality and a lofty moral feature of the communists, which flow from the intrinsic nature of the socialist, communist society.

Because morality of the communists is based on the lofty idea and principle of collectivism, it puts up front their ethics toward revolutionary comrades and members of society, placing the interests of organization and collective above individual pleasures and sloth, and regards it as the most glorious duty, sacred moral standards to sacrificially serve, devoting their all, for the sake of the party and the revolution, for the sake of the fatherland and the people.

In the socialist society where the masses of working people are the master of everything, it is not money or property but attitude and viewpoint toward fellow men which are the criteria for assessing people's moral relationship too.

The communists who struggle for the sake of the independent stand and attitude of the masses of working people, always think and act with the masses of people at the center and consequently, not only hold it as an iron rule for their action at all times to be humble toward them and rely on their strength and wisdom but regard so doing as a lofty moral idea. From this, to respect and love people, the masses of working people, forms the basis of moral consciousness of the communists, and this also constitutes the most correct criterion for assessing people's moral behavior.

The communist revolutionaries come to unhesitatingly offer their lives for the sake of the party and the revolution and hold dear their ethics toward revolutionary comrades. Underlying all this is their warm love for their class and their people, and their lofty collectivist spirit, too, in the final analysis, stems from their respect and love for fellow men.

Truly, the communist morality is a revolutionary morality in the highest form molded and developed amid the revolutionary struggle to protect the interests of the masses of working people in the millions such as the working class, a morality of unsurpassed loftiness and superiority based on the sincerest love and noble collectivist principle for social beings.

The communist morality is one of the important means of remolding the ideological consciousness of working people and greatly operates in stepping up revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"In order to completely uproot the old moral ideas and life customs from among working people, a long steadfast struggle is required and positive indoctrination aimed at establishing a new communist morality is essential." (Ibid., p 494)

To say to establish a communist morality means to completely eliminate all kinds of old moral ideas and customs still remaining deeply rooted among working people and establish a new revolutionary morality consistent with the interests of the working class and the intrinsic nature of the socialist, communist society.

Social morality and people's moral features are governed, adjusted, and controlled by ideological consciousness and are the manifestation of ideological consciousness in concrete traits and behaviors. Therefore, away from people's ideological consciousness it is impossible to speak about their moral features and on the other hand, people's morality exerts direct influence on the development of their ideological consciousness.

A lofty and progressive morality makes people hold a mental world on a high plane and wholesome thought while a decayed, corrupt, reactionary morality gnaws at people's mental world and exerts harmful influence on the development of their ideological consciousness. The old moral ideas and customs provide a hotbed where all kinds of old ideological dregs feudalistic and capitalistic may easily resurrect, and act as a carrier of reactionary, antipeople thoughts.

Therefore, the party of the working class, steadfastly launching the struggle to establish a revolutionary morality among working people, must uproot millennia-old moral ideas and make a new communist morality prevail in all spheres of social life. Only then will it be possible to successfully occupy the ideological fortress of communism, energetically stepping up the revolutionization, working classization of the whole society.

Again, when the communist principle of "one for all, all for one" is thoroughly embodied even in the family life of working people, not to mention their socio-political activity and production struggle and is not only accepted as a thought, as an idea but turned around as a lofty morality, as a life custom of all people, the communist virtue will come to be highly promoted in the whole society where they work, helping each other and leading each other on and devoting all their energy and wisdom for the sake of society and collective, and revolution and construction will come to be stepped up at an extraordinarily high rate of speed.

Our ceaselessly deepening and developing revolution and the enormous revolutionary duty before us today urgently call for strengthening more than at any time communist morality indoctrination among working people and the younger generation.

Under the revolutionary slogan of our party for converting the whole society to the chuche ideology, the three revolutions--ideological, technical, and cultural--have been stepped up and a ceaseless upsurge has been generated in economic and cultural construction and as a result, our revolution has reached a new higher stage.

With the whole society brimming with the chuche ideology and the communist mass movement to learn from unsung heroes energetically launched, a new turnaround is

occurring in people's mental and moral features. Today among our party members and working people are ceaselessly growing the ranks of unsung heroes, unsung patriots who accomplish great things unknown to others, devoting their all, whether or not anyone watches them, with a spotlessly clear and clean revolutionary conscience for the sake of the great leader and the glorious party. And everywhere are happening acts of the communist virtue of bringing about collective innovations, helping each other and joining forces, and admirable acts of a beautiful, utmost love for social beings coupled with a warm revolutionary, comradely love.

As the ideological revolution, human remolding work, deepens, the material and technical foundations of socialism have been more solidly consolidated amid the majestic struggle to occupy ahead of schedule the towering peak of the second Seven-Year Plan whose basics are the chuche-ization, modernization, and scientization of the people's economy, and an advance is also being registered in the struggle to achieve the independent reunification of the fatherland, crushing the plot of internal and external splittists to create "two Koreas."

This changed reality of today and the important revolutionary duty before our party call for further strengthening the ideological revolution, communist morality indoctrination, among working people and the younger generation and preparing them as genuine chuche-oriented communist revolutionaries who are politicoideologically steadfast and morally pure, possessed of ever changing revolutionary conscience and lofty ethics, whatever the adversity.

Under conditions that the living standard of our people is becoming more and more affluent day by day and that not only the younger generation who have not experienced the trial of revolution are entering the arena as the next shift of revolution but the imperialists are viciously plotting to spread their decayed bourgeois morality and the "western" way of life, if the ideological revolution is not deepened and extended to the realm of moral life, it will be impossible to uproot the last foothold for all kinds of old ideas and customs nor will it be possible to work ceaseless miracles and exploits in revolution and construction.

Loyally upholding the guideline of the party for deepening and substantively conducting ideological work to suit the demands of the developing realities, we must further strengthen communist morality indoctrination.

The great leader Comrade Kim Il-song taught as follows:

"We must steadfastly strive to win the victory of the lofty communist thought and morality, to establish the communist way of life, resolutely repudiating the reactionary bourgeois ideas, the decayed bourgeois morality and way of life and opposing old ideological dregs such as individual egoism, liberalism, and backward customs." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 376)

Most important in communist morality indoctrination is nurturing spotlessly clear and clean loyalty to the great leader and the glorious party among party members and working people. This is so because faithfulness to the great leader and the party is the loftiest revolutionary ethics of the chuche-oriented communist revolutionaries for the great leader and the party, and the highest expression of their lofty moral features.

Their faithfulness to the great leader and the party is an intensive expression and manifestation on the highest plane of faithfulness to their class and people, their organization and collective.

By conducting communist morality indoctrination for all party members and working people in close combination with indoctrination in the unitary ideology of the party, we must organize the whole society into one great family firmly united around the respected and beloved leader politicoideologically and in terms of moral ethics.

To make party members and working people learn from the noble character and great features of the respected and beloved leader such as his warm familial love and concern for the people, his broad embracing power and infinite simplicity and humility, is of very great import in preparing them as church-oriented communist revolutionaries forever loyal to the leader.

Systematically organizing and conducting in depth the study of the respected and beloved leader's glory-filled revolutionary history among party members and working people, we must see to it that the leader's noble character and great communist features are faithfully assimilated into their flesh and bone and thoroughly embodied in their work and life.

It is an important part of the content of communist morality indoctrination to make them devotedly serve for the sake of the party and the revolution, for the sake of the interests of organization and collective.

Collectivism forms the basis of communist morality. Therefore, it becomes an important requirement in establishing a communist moral attitude to uproot individualism, egoism, from people's heads and arm them with the collectivist spirit.

We must make party members and working people thoroughly overcome individual egoism, put the interests of organization and collective up front, and hold the lofty revolutionary ethics of considering it a pleasure to suffer pains for the sake of the people, always sharing life and death, joys and sorrows with them. Again, we must make working people and the younger generation hold it as their lofty moral trait to preserve and love as their own the common properties of the state and society and sacrificially work for the sake of the party and the revolution, for the sake of the fatherland and the people, anytime anywhere with an attitude and a high sense of responsibility toward work as befits the master.

To break the old life customs that came into being in the exploiting society and live in accordance with the demands of the new socialist way of life is an ethos that socialist working people must highly display. When working people all live with such ethos, it will be possible to wholesomely develop the socialist society. We must make party members and working people energetically launch the struggle to establish the socialist way of life, opposing all kinds of old life customs and feudal relics which run counter to the intrinsic demands of the socialist society.

It is important in strengthening communist morality indoctrination to make all working people commendably observe good manners.

The communists more than anyone else commendably observe morality and hold dear the beautiful customs of the people. Ours is a people who, observing good manners from ancient times, have harmoniously lived and worked, helping each other and leading each other on. We must continue to develop our people's admirable moral virtues to suit the demands of the revolutionary times and of the socialist way of life.

We must indoctrinate party members and working people so that they may always respect and trust comrades, respect superiors, love subordinates and children, and respect women's personality and right. And we must correctly indoctrinate youths, juveniles, and students so that they may cultivate the habit of commendably observing communist morality.

Functionaries more than anyone else must set examples in observing good communist manners. It is an attribute guidance functionaries must possess to be rich in human spirit and cultural character, accomplished in propriety, and noble in speech and behavior. In their relationship with the masses our functionaries must always behave with humility, warmly oversee their subordinates and commendably lead them.

Also important in strengthening communist morality indoctrination is making all working people, youths and juveniles consciously observe public morality and social order.

The great leader Comrade Kim Il-song taught as follows:

"Youths and juveniles must also be accomplished in humility and propriety, properly dress and comport themselves, and commendably observe public morality." (Ibid., p 114)

The socialist, communist society is a highly organized society, a society where people live in the most civilized manner. Unless working people commendably observe public morality and social order, it is impossible to correctly move the socialist society nor is it possible to highly promote the superiority of the socialist system.

How commendably people observe public morality and social order is an important measure showing their cultural and moral standards and their extent of training.

We must make all party members and working people in their daily social life commendably observe the socialist communal life order and the new cultural and moral standards and strictly observe the enacted order and discipline at public facilities and public places such as theaters and cinema halls, trains and buses. At the same time, we must make them dress and comport themselves properly to suit the contemporary aesthetics of the socialist society and consciously observe the traffic order as well. We must make party members and working people thoroughly establish the social attitude of teaching each other by heuristic means and controlling phenomena in violation of law and social order.

Communist morality indoctrination can reap efficacy only if substantively conducted by various means and methods.

Instead of merely making a general appeal or emphasis, we must energetically launch the ideological struggle to uproot immoral phenomena and old moral dregs surfacing from among working people. And we must teach party members and working people by heuristic means to clearly understand the superiority of the communist morality and way of life compared to the decayed way of life of the capitalist society where decayed, corrupt bourgeois moralities and the phenomena of all kinds of unscientific behaviors of superstition and obscurantism prevail.

We must substantively conduct morality indoctrination in various forms and by various methods such as lectures, explanatory talks, art propaganda activities, and the branches concerned must produce relevant books and materials in quantities.

The task to establish the communist moral attitude societywide absolutely cannot be resolved by the strength of a few people alone. All branches, all units must positively strive to establish the communist moral attitude by means of a societywide movement and must conduct social indoctrination, family indoctrination, and school education in close combination.

At the same time, creating models of the communist moral life and generalizing them, starting from making it not only an established order for work shifts but a sacred duty that all working people must voluntarily observe to properly maintain mechanical facilities and complete thorough work preparations in the area of production activity before turning them over to the next work shift, to public moralities and good manners at public assembly places, and by means of overcoming the negative with positive examples, we must make the whole society brim with a lofty communist moral attitude.

Today to strengthen communist morality indoctrination is an important and rewarding task to bring up party members and working people as genuine communist revolutionaries possessed of the lofty revolutionary spirit and moral attitude and step up the process of revolutionization, working classization of the whole society.

By further deepening communist morality indoctrination to suit the new demands of the developing revolution and by making all party members and working people revolutionarily work, learn, and live, we shall dynamically advance the cause for converting the whole society to the chuche ideology.

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VIRTUOSO MUSIC AND MASTERLY LYRICS

Pyongyang KULLOJA in Korean No 8, Aug 80 pp 28-33

[Article by Yi Ch'ang-ku]

[Text] Today our country's music is lusciously blossoming in its heyday unprecedented in the millennia-old history of our people.

Our music which, by its high ideoartistry, is adding luster to the growing and prospering Workers Party era, is enjoying the warm love of our people, energetically inspiring them to creative labor and heroic exploits. Today everywhere are echoing beautiful, energetic pieces of virtuoso music reflecting the lofty aims and aspirations of the people, and our people, encouraged by them, are working and struggling, brimming with an infinite hope and enthusiasm and revolutionary optimism. This is totally the prideful fruition of the sagacious leadership of our party which, laying down the guideline for turning all pieces of music and songs into virtuoso music, has led the way for the realization.

In the guideline laid down by our party are comprehensively elucidated principled questions arising in creating virtuoso music such as the intrinsic nature and basic requirements of virtuoso music and the mutual relationship between virtuoso music and masterly lyrics.

By better understanding virtuoso music and masterly lyrics we must more deeply engrave in our hearts the national pride and self-esteem for enjoying to our hearts' content our music which is more and more lusciously blossoming every day.

What becomes better the more you listen and the deeper the impression is virtuoso music. This is the intrinsic nature of virtuoso music the chuche-oriented literary art theory has elucidated.

Music and song can become virtuoso music only if it makes people want to sing it more and more, once they sing it, and the impression remains long with people.

Formalization of the intrinsic nature of virtuoso music enunciated by the chuche-oriented literary art theory is a unique elucidation which, holding people as the basics, defines that it depends on how it is received by them and how it operates on their feeling and impression.

The great leader Comrade Kim Il-song taught as follows:

"We strongly put forward the question for developing art which serves the people, art which the people love. In writing a piece of lyrics, we strive to write it in such a way that everyone can understand it; in composing a song, we strive to compose it in such a way that everyone can sing it." ("On Socialist Literature and Arts," p 570)

To say that a song becomes better and the more impressive, the more you hear it, means a piece of music which is good, no matter who sings it and you never tire of hearing it, no matter how many times. Such virtuoso music it cannot be if it is loved by any specific people alone nor can it be by the subjective desires of professionals alone. Only such song and music that enjoy the love of the broad masses of people and remain long, widely disseminated among them, can become virtuoso music which becomes better and the more impressive, the more you hear it.

Music which the masses of people love most and comes to remain long, widely disseminated among them, is above all kayo [a lyric poem, usually consisting of a few stanzas with a refrain]. Although song is the smallest form in music, it possesses the greatest strength that no other part of music can emulate in tugging at people's heartstrings. This being so, when we speak about virtuoso music which becomes better and the more impressive, the more you hear it, it is kayo music that comes to mind first.

When viewed this way, virtuoso music is unthinkable away from masterly lyrics.

The church-oriented literary art theory teaches that only masterly lyrics can give birth to virtuoso music.

The lyric of a song occupies a very important place in enunciating its ideological content and portrayal. If a song is to be commendable, the lyric has to be a masterly one first.

Of course, this is not to say that a commendable lyric makes a good song by itself. A commendable lyric merely provides a precondition for an admirable song.

What plays the decisive role in making a song display its might is the music rather than the lyric.

If the lyric is the first and foremost element in enunciating the thought of a song, an important precondition for guaranteeing the ideartistry of a song, the music is the decisive factor in adding luster to its ideartistry, the basic means of disseminating it among the masses. Therefore, only when a song has a commendable lyric and music, may it be said to be a truly admirable song, virtuoso music.

Virtuoso music where the lyric and melody are commendably combined, is deep in thought and strong in fervor.

The value of musical portrayal lies above all in the thought contained therein. Music devoid of thought is dead music.

The ideological nature of music in song is manifested in organic unity of portrayal with a lyric clear in its ideological content, in intense sympathy with and fervor

for the thought contained in the lyric. The stronger the fervor of the musical portrayal of a song for the deep thought enunciated by the lyric, the greater the value of the ideological theme and the bigger the role it plays in enhancing the ideological nature.

Thus the ideological height of virtuoso music depends on the ideological nature of the lyric with which it is combined, and its fervor, too, is significant only if the thought of the lyric is deep. An admirable song begins with a masterly lyric deep in thought and strong in fervor.

Today our masterly lyrics hold a revolutionary content consistent with the ideological feeling of the people of our time in which socialism, communism is being built.

The lyrics of songs praising the greatness and noble character of the respected and beloved leader such as "We Wish the Leader Good Health" and "The Leader's Lofty Will Has Blossomed Red" and the lyrics of many other pieces of virtuoso music singing of the happiness being enjoyed under the socialist system, of socialist construction, such as "Our Country Without Taxes" and "Onward in Total Mobilization for Great Socialist Construction" are permeated with warm adoration of and fiery loyalty to the great leader of revolution Comrade Kim Il-sung and boundless faithfulness to the revolutionary cause charted by the leader, and reflect in depth the revolutionary aim of our people who smash the old and create the new. In our revolutionary lyrics are energetically echoing such revolutionary contents with intense fervor toward life.

The thought contained in a lyric, only when expressed with intense fervor, can strike chords among people with a strong appealing nature and persuasive powers as a poem.

We are the fire of world conflagration,
The hammer breaking the iron chains.
Hope's signpost is the red banner,
the slogan we shout is for struggle alone,
...

Thus the lyric of the "Revolutionary Song" composed amid the formidable flames of the anti-Japanese revolutionary struggle brims with fiery fervor that no force can dare come close at it.

In this song the purposeful musical portrayal high in the militant appealing nature and full of confidence warmly responds to the revolutionary thought and fervor enunciated in the lyric and energetically pleads for the thought. That is why the song captured the hearts of thousands, tens of thousands of people at the time and today still energetically serves to indoctrinate the people politico-ideologically and inspire them to struggle.

All this shows that the characteristics of virtuoso music lie precisely in the lyric and melody being closely combined and echoing deep thought and strong fervor.

Admirable virtuoso music where the lyric and melody are artistically well harmonized and unified represents the gentle and beautiful melody that suits our people's feeling.

As the church-oriented literary art theory enunciates, what is called a gentle melody means the natural flow from the emotional impact of the lyric.

Even as the melody of a song flows from the emotional impact of the lyric, it becomes gentle and beautiful only if it naturally flows in terms of music, closely combined with the innate national ethos of the lyric. This means that the melody has the innate national feeling contained in the lyric as the framework of its underlying music. When this happens, the song sounds intimate to people and is comfortable to sing, too.

Such emotional relationship between melody and lyric is one of the outstanding characteristics of our national music which has been handed down to us over a long period of time along with our national history. Therefore, to continue and develop our beautiful national melody to suit the demands of our time is of very great significance in embodying our song's people-minded character, national ethos, and popular nature. Good instances of this are seen in songs such as "Yangsando" and "Toraji," songs which our people used to love to sing from ancient times and are still singing today with the contemporary aesthetics brought to life by rearrangement. Moreover, songs such as "Bumper Crops, Thanks to the Leader's Benevolence" composed by rearranging the melodies of our native folk songs to suit our contemporary demands are the admirable examples of this.

Even such songs of a new type that have been composed, not after the fashion of folk songs but completely anew reflecting the contemporary feeling, can commendably meet the feeling of the Koreans, firm in their national framework when the songs are based on a gentle and beautiful melody as the framework.

The reason why no sooner had "We Hold Dear Our Unswerving Red Mind" in revolutionary opera "Sea of Blood" and kayo "The Leader's Lofty Will Has Blossomed Red" emerged than they began enjoying warm love among people is because they, resting on our beautiful and gentle national melody, sound intimate to people, are easy to sing, and the more you listen, the more you want to listen and the fresher they become.

In the gentle and beautiful melodies embodying the people-minded character, national ethos, and popular nature, artistic vocabulary is also well embedded in lyric and music. When the vocabulary of lyric poem and melody are well bonded, the unity in ideological feeling of the lyric and music is firmly guaranteed with artistic vocabulary and the melody also becomes gentle. This can be most admirably realized when relying on the superior form of people's *cholga* (a song in which each stanza is repeated on the same melody, usually accompanied by a refrain).

Today our numerous songs, properly bonding the vocabulary of their lyric poems, their musical vocabulary, and their melodies, have commendably harmonized the meter of the lyric and the tonal rhythm of the music, the modulation of the lyric and the tonal quality of the music. In this way they have not only admirably insured the unity in ideological emotion of the lyric and music but have become beautiful and gentle virtuoso music that suits the emotion and feeling of our people.

Admirable virtuoso music where the lyric and melody are ideosemotionally unified is high in artistic portrayal and clear-cut in creative individuality.

The musical portrayal of a song is above all manifested in melody.

As the chuche-oriented literary art theory teaches, melody is the basic means of expressing the ideomotional content of music and as such, is the basic factor in determining the ideartistic quality of musial portrayal.

To put it another way, the life force of musical portrayal lies in melody. The melody of a well composed song is rooted deep in the life feeling of people and beautiful, rich in its portrayal as it vividly presents the lofty mental world of social beings. The beauty and richness of a melody are an expression of the beauty and richness of the ideological feeling held by genuine social beings.

The melody of a song can strike chords among people only when its aesthetic colors are clear consistent with the specific conditions of life, and become vivid and rich when its individual colors unmistakably come alive. There can be no such melodies that are suitable to anything anytime.

This is above all manifested in the aesthetic colors of a melody. If the "Three Revolutions March" dynamically singing great socialist construction and the three revolution is an inspirational march brimming with vigor, kayo "Red Snow Falls from the Night Sky of the City of Iron" depicting the clean loyalty of our working class which keeps on loyally upholding the lofty will of the fatherly leader is a lyric kayo which is very meditative yet reflects its resolute will. Although they are similar marches, if the "Song of Pyongyang" is a vibrant march full of hope with easy strides, "Korea Is One" is a militant march bubbling with anger and brimming with fighting spirit.

New aesthetic colors of a melody and musical portrayal with outstanding colors are created by a vocabulary of musical individuality and depiction techniques with a touch of freshness and further concretized and individualized by the form of expression, the means of accompaniment, and composition techniques.

The high musical portrayal of a song is unthinkable away from an admirable lyric.

The lyric becomes an admirable masterly lyric when maximally poetized.

To say that there is poetry in a lyric means none other than there is aesthetics in it. A lyric devoid of aesthetics cannot be said to be a lyric.

Only if a beautiful and rich poetic aesthetics overflows from lyrics as from our numerous outstanding lyrics, can it come to have the powerful strength of tugging at the feeling of people, and when the lyric is combined with music, it makes people feel a sensation of pleasure and deeply attracts them.

An outstanding lyric is also deeply refined in its portrayal. A lyric with good portrayal is distinct in ideological feeling and its portrayal is succinct yet deep. Such lyric succinctly writes the nucleus of its ideological feeling with well-chosen vocabulary of poem, and commendably composing its musical meter, makes it possible not only to sing it easily in tune but also to refine its poetic vocabulary in people-minded expression and form.

The bright moon high up in the sky is one,
But it looks different to different people on earth,
Some people enjoy looking at it,
Some people are said, looking at it.

This lyric of a song in revolutionary opera "Flower Girl" delves deep into the class conflicts in the exploiting society of bygone days in a very succinct poetic form with only a few lines. Nonetheless, even as there are none of a straight-line political expression or a long-winded explanation, it still vividly expresses the deep feeling of the leading character looking at the bright moon high up in the sky in an emotional state, in the succinct form of a simple, ordinary popular vocabulary and of the structure of *cholga*. Yet, this lyric, with a tight grip on the nucleus of thought, delves into the intrinsic nature of life with profundity and the poetic meter is well composed. Because of this, its portrayal is highly refined.

Admirable virtuoso music where the lyric and melody are closely combined ideologically is the precious fruit of the common thought of the poet and composer and of their joint effort and creative cooperation based on comradely unity. The common world outlook of poets and composers closely united under the *chuche* ideology system and party leadership makes it possible to thoroughly embody in single artistic works, songs, the world of artistic portrayal searched out with individuality in the varied and rich aspects of real life.

Today this is brilliantly realized in many beautiful pieces of virtuoso music of our country, jewels created by the great *chuche*-oriented literary thought and the sagacious leadership of the party.

The *chuche*-oriented literary art thought regarding virtuoso music is bearing luscious fruits in our country under the sagacious leadership of the glorious party.

The great leader Comrade Kim Il-song taught as follows:

"Literature and art have risen to a high level, fully meeting the growing cultural needs of the people and greatly inspiring the working people in their revolutionary struggle." (Booklet "Let Us Step Up Socialist Construction Under the Banner of *Chuche* Thought," p 17)

The process of party guidance for music has been a process of brilliant creation proving the validity of the new theory regarding virtuoso music, a glorious journey energetically displaying the tremendous vitality of party leadership for the task of literature and arts.

Our party above all has sagaciously led the way to have the composition of virtuoso music subordinated to energetically singing the sagacity of leadership and noble character of the great leader.

The party has given detailed guidance so that songs portraying the greatness of the respected and beloved leader and the fiery loyalty of the people to the leader may be composed on the loftiest ideoartistic plane and that the musical portrayal of all songs may be centered on highly praising the sagacious leadership and magnanimous benevolence of the leader.

The national pride and self-esteem of our people who have waited so long in their millennia-old history for the great leader occupy an important place in the ideological feeling and mental world of our people today. To make virtuoso music loyally sing the respected and beloved leader and praise the great achievements,

sagacity of leadership, and noble character of the leader represents a task to artistically reflect such lofty mental world of our people.

In having virtuoso music composed to praise the great leader, our party has enunciated the aesthetic principle for making its musical portrayal infinitely intimate and simple. This has made it possible for our virtuoso music to establish an entirely new musical lyric world, a new state of unique lyric kayo reflecting the lofty mental world of our people who loyally attend and adore the fatherly leader.

The new lyric world of kayo music charted by numerous pieces of virtuoso music such as the song "Where Are You, Dear General?" in revolutionary opera "A True Daughter of the Party," and lyric kayo "We Hold Dear Our Unswerving Red Mind," "The Leader's Lofty Will Has Blossomed Red," and "Song of Loyalty" is a great fruition brilliantly embodying the chuche-oriented literary art theory calling for making songs singing the fatherly leader infinitely intimate and simple, and is a prideful victory won by chuche-oriented music.

In composing our style virtuoso music to praise the great leader, our party also laid down the aesthetic principle for composing songs with solemnity and piety, bright in portrayal. Such aesthetic principle enunciated by the party has made it possible for kayo hymns loyally singing the great leader to brilliantly chart an entirely new state of hymns warm and earnest yet with a touch of lyrical sentiment.

This has been brought to an admirable fruition in many songs such as "We Wish the Leader Good Health," "General Kim Il-song Is Our Sun," and "Long Live Marshal Kim Il-song," and has thrown open a new path to kayo hymns of our time, of our style.

All these songs, because of their lofty ideartistry, are making our people's loyalty to the great leader burn more sweepingly and are enhancing their national pride and self-esteem for fighting revolution, attending the respected and beloved leader.

Again, our party, day in and prideful day out of attaining the cause of the opera revolution for writing a new chapter of the "Sea of Blood" style opera in history, has given sagacious guidance so that all songs in revolutionary operas may be all turned into virtuoso music.

Our party, enunciating the unique guideline for turning songs in operas into the form of cholga, has laid down the principled proposition that without virtuso music there can be no opera, and has endeavored so that all songs in the form of choga are turned into virtuoso music.

Day in and glorious day out of turning songs in opera into cholga form, into virtuoso music under the guidance of the party, elements in singing in dialogue form incompatible with our people's feeling have been thoroughly eliminated in the sphere of opera, the lines have been turned into lyric poems and committed to beautiful and gentle music, and an entirely new operatic music people-minded, national, popular in the form of cholga from start to finish has been created. In this way has been ushered in a new era of the "Sea of Blood" style revolutionary opera brimming with virtuoso music which is genuinely enjoyed and loved by the people.

All the songs such as "Revolution Is the Only Road to Living," "As Dark Cloud Gathers and Lightning Flashes," "Your Heart Is More Beautiful Than Flower," and "When Did This Land Begin to Have Farm Servants?" including original tunes in immortal classical operas such as "By the Sea of Blood" in revolutionary opera "Sea of Blood" and "As Spring Comes Around Every Year," "Flower Girl" in revolutionary opera "Flower Girl" are beautiful virtuoso music that the more you listen, the more you want to listen, and the more you sing, the more you want to sing. Because our revolutionary operas have thus been created with virtuoso music, they so much astound not only our people but the people of the world as well.

What occupies an important place in the guidance of our party for the composition of virtuoso music is the effort the party has made to turn the popular, mass kayo explaining and propagandizing the lines and policies of the party, into virtuoso music.

In having popular kayo composed to propagandize the policies of the party, the Party Center has given guidance for simultaneously enhancing the high ideological nature and artistry, thoroughly guarding against the erroneous tendencies to overemphasize the ideological dimension alone. Thus our songs propagandizing the policies of the party are not only high in their ideartistic standards but have become virtuoso music in varying forms distinct in individuality of portrayal. Their representative examples are kayo such as "Advance and Advance More With the Banner of the Three Revolutions Held High," "Soldiers Hear the Sound of Swaying Ears of Rice," "Three Revolutions Team Members, Our Team Members," "The Sound of Water of Love Filling the Fields to Overflowing," "We Will Glorify the Coal Miners," "Let Us Glorify Our Rivers and Mountains, Remaking Mother Nature," and "We Will Make Our Youth Full of Hope Blossom." These songs, because of their ideartistic standards on a high plane, are enjoying the warm love of our people and energetically inspiring their struggle in socialist construction.

The unique thought regarding virtuoso music is showing tremendous vitality in the area of instrumental music as well.

Our party, laying down an entirely new guideline for composing scores for instrumental music, using virtuoso music and folk songs widely known among the people as the raw material in order to turn instrumental music into an art enjoying the love of the people, has led the composers to the realization.

Under the sagacious leadership of our party have been elucidated theoretical and practical questions such as the question of not distorting the original tunes in writing scores for instrumental music with virtuoso music and folk songs as the raw material but making them come alive and the question of not fragmentizing their melodies, and these have been embodied in creative practice. As a result, numerous admirable scores for instrumental music have been brought into being. Several examples are seen in orchestral music "Sea of Blood," wind and string instrumental music such as "Bumper Crops in the Ch'ongsan Plains," "My Sweet Home in My Native Village," "Arirang," "A Girl Swinging on a Swing," piano concerto "Korea Is One," violin concerto "We Will Be Loyal Generation After Generation" and "Song of Nostalgia," and instrumental concert music "We Hold Dear Our Unswerving Red Mind." These pieces of instrumental music are brilliant, successful works that have turned instrumental music which could not enjoy the love of the people in bygone days on account of the aftereffects of flunkayism and dogmatism, into a genuine art enjoying the warm love of the people, into an energetic weapon for revolution and construction.

The numerous pieces of virtuoso music exuberantly composed in the fatherland of chuche under the sagacious leadership of the glorious party are becoming priceless national heritages of our people. The numerous pieces of our virtuoso music, because of their high ideoartistry, are commanding the unsparing praise of the people of the world, and our country is called "a country of songs" and "a country of virtuoso music."

Our music artists who move forward loyally attending the great leader under the sagacious leadership of the party, by brilliantly carrying through the guideline of the party for composing virtuoso music in the future the same as in the past, shall compose a still greater number of pieces of virtuoso music which not only our people can love and enjoy singing now but our posterity in the far distant future can also proudly sing.

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THE BASICS OF SOCIALIST MEDICINE ARE PREVENTIVE MEDICINE

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[Article by Yi Chong-nyul]

[Text] The great leader Comrade Kim Il-song, personally providing the Public Health Law of the Democratic People's Republic of Korea at the fourth session of the Sixth Supreme People's Assembly and giving programmatic teachings for bringing about a new turnaround in public health work, laid down the tasks aimed at the thorough realization of socialist medicine, preventive medicine.

The guideline for preventive medicine uniquely laid down by the great leader is the basic guideline our party has invariably maintained for the development of public health work.

The great transformation that has taken place in the state of health of our country's people in the past period eloquently proves the validity and invincible vitality of the thought regarding socialist medicine, preventive medicine, and the embodiment, the guideline of our party for preventive medicine.

1

Where to put the main emphasis of medicine is a very important question directly relating to the question of how to set the objective and direction of the developing public health work.

Only with the main emphasis of medicine correctly set is it possible to tightly maintain a revolutionary principle and stand in public health work and energetically push ahead with the task with the goal and direction precisely set.

The great leader Comrade Kim Il-song, putting forward the unique thought that the basics of socialist medicine are preventive medicine, has provided a firm guarantee for invariably maintaining a revolutionary principle and stand in public health work and successfully carrying out the task of promoting the health of working people.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The basics of socialist medicine are preventive medicine. It is the basics of socialist medicine to work out measures in advance to prevent people from coming down with illness rather than treating them after they have contracted diseases." (Booklet "Let Us Thoroughly Carry Through the Public Health Law," p 8)

If treatment work is a task to protect the life and health of people who have contracted diseases, preventive work is a task to search out the causes of diseases before their outbreak and work out measures in advance to eliminate them and prevent working people from contracting diseases. Prevention is decisively superior compared to treatment and constitutes the basics of socialist medicine.

What makes preventive medicine the basics of socialist medicine is that above all it starts from the basic principle of socialist medicine.

The doctrine of medicine, based on the character and mission of medicine in a relevant society, elucidates the basic principle that must be tightly grasped in setting the direction and goal of medicine and in developing medicine.

Socialist medicine is medicine of a new type basically different from bourgeois medicine.

Because bourgeois medicine is used as a means of the capitalists to make money, it is not concerned in any way with the life and health of the people and consequently, prevention is unthinkable in bourgeois medicine. Because they have interests at stake in selling more medicines, the capitalists rather encourage the outbreak of diseases, hoping to see more people contract diseases.

But socialist medicine is genuine people-minded medicine totally serving for the sake of the working masses. Socialist medicine holds it as its mission to thoroughly protect and promote the health of the people so that they may positively serve in socialist construction and enjoy a happy, civilized life free from diseases.

Because of such character and mission in the direction of its development, socialist medicine embodies the principle of putting its main emphasis on working out measures in advance to prevent people from contracting diseases. Therefore, it may be said that socialist medicine is none other than preventive medicine.

What makes socialist medicine preventive medicine is also that it reflects the intrinsic superiority of the socialist system.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The socialist system of our country is the most superior social system where the working masses are the master of everything and everything in the society serves for the sake of the working masses." ("Kim Il-song Selected Works," Vol 6, p 343)

The socialist society represents the most superior social system where all manner of exploitation and oppression has been liquidated, the masses of working people have become the master of society, and everything serves for the sake of promoting the well-being of the people.

Under the socialist system, the people are free from worry about food, clothing, and shelter, and the more technology progresses and the more production ceaselessly increases, the higher the material and cultural well-being of working people becomes.

In the socialist society, there exist no social causes for the outbreak of diseases and all the possibilities and conditions have been provided for the people to enjoy good health and live long, free from diseases.

But in the capitalist society where even the value and dignity of a man are treated as if they were a thing, the social system in itself is the major cause for the outbreak of diseases, the cause for social ills which inflict diseases on the masses of people. Therefore, in such capitalist society it is impossible even to think about preventing people's illness.

Diametrically opposed to this, under the socialist system where man is the most valued being and everything serves for the sake of the masses of people, the main emphasis is put on preventive medicine which works out measures in advance to prevent the people from contracting diseases.

What makes socialist medicine preventive medicine is also significantly related to the demands of the law of the development of public health in the socialist, communist society.

The communist society, the ideal of mankind, is a society where the independent stand and attitude of the working masses will have been completely realized, in other words, a society where people, liberated from all kinds of constraints, will be enjoying an independent and creative life to their hearts' content.

In the realm of public health, people will be gradually casting off the constraints of diseases as their diseases are reduced and their health promoted in the course of building socialism and moving over to communism, and by the time they reach the communist society their aspirations to enjoying a long life free from diseases will have been completely realized and every one of the people will be enjoying good health and a long life to his heart's content. This is the course of the law of the solution to the public health question in the socialist, communist society.

Socialist medicine must hold prevention as its basis if it is to liberate the people once and for all from the constraints of diseases, eliminating diseases and promoting their health to suit the demands of the developing socialist, communist society where people, freed from all kinds of constraints, will be enjoying an independent and creative life to their hearts' content.

The thought elucidated by the great leader regarding socialist medicine, preventive medicine, is a scientific, revolutionary medical thought he has put forward based on his sagacious analysis of this basic principle of socialist medicine and the intrinsic superiority of the socialist system and the law of the development of public health in the socialist, communist society.

The great leader's thought regarding socialist medicine, preventive medicine, is a church-oriented medical thought comprehensively embodying the immortal church ideology.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The chuche ideology is based on the philosophical doctrine that man is the master of everything and resolves everything." ("Kim Il-song Selected Works," Vol 7, p 260)

The great leader, based on the philosophical doctrine of the chuche ideology, has elucidated that socialist medicine is medicine that puts people at the center and that consequently, it must be turned into preventive medicine which once and for all liberates them from diseases, seeing to it that they do not contract diseases.

The chuche-oriented thought of preventive medicine is a unique medical thought which does not view the question of prevention as a simple technical job performance question for preventing individual diseases but as a sociopolitical question for guaranteeing all people to cast off all diseases and enjoy an independent and creative life.

Precisely herein lies the revolutionary nature of the chuche-oriented thought of preventive medicine basically separate and distinct from all theories of preventive medicine in preceding periods.

Having comprehensively elucidated the revolutionary way to make the people cast off all kinds of diseases, based on the chuche revolutionary theory which solves all questions, putting man at the center and relying on the role of man, the masses of people, is also where the uniqueness of the chuche-oriented thought of preventive medicine is.

From the chuche-oriented viewpoint which puts man at the center in all thinking and practice, the great leader has taught that all the material and technical conditions must be unsparingly insured to change all environments and conditions where people live and work, to the advantage of their health and to prevent and eliminate diseases. This is a thought that has elucidated the most valid way, based on the chuche revolutionary theory, to make the working masses cast off diseases.

The chuche-oriented thought of preventive medicine elucidates that it is quite possible to prevent whatever diseases by the role of the masses of working people and that all diseases must be prevented and uprooted by the method of enhancing the role of the masses of people and setting them in motion.

Through the struggle to transform society the masses of people solve the basic question arising in preventing diseases and promoting health.

People's health and disease are not a simple biological phenomenon but a social phenomenon, and the most decisive among the factors affecting people's health is the social system.

By overturning the old social system and establishing the socialist system free from exploitation and oppression, the masses of working people create a sound guarantee for eliminating social causes of the outbreak of diseases and casting off all diseases, for protecting their health and ceaselessly promoting it.

What is more, through the struggle to remake nature the masses of working people go on to create favorable conditions for preventing diseases and protecting their health.

Diseases are closely related to various phenomena of nature. Biological factors such as bacteria and natural factors such as physiochemical and mechanical factors operate as direct causes of the outbreak of diseases.

The struggle against diseases in the socialist society where the social causes of the outbreak of diseases have been eliminated, is mainly a struggle against nature.

The masses of people, developing science and technology and building culture, go on to remake all environments and conditions to their advantage and liquidate all the ill factors existing in the natural world.

By remolding himself and especially enhancing his standard of ideological consciousness amid the struggle to change society and remake nature, man comes to possess even greater potentials capable of preventing and uprooting diseases.

When people have armed themselves with the chuche revolutionary world outlook and their revolutionary fervor is high, they come to purposefully participate in the struggle to prevent diseases.

As their ideological consciousness becomes heightened, people come to have a high cultural standard and cultivate the new socialist way of life and customs, and from this, they come to positively display their awareness and initiative in the struggle against diseases.

Thus the self-awakened fervor and the collectivist way of life, the cultured hygienic way of life of working people as the master of the state ruling powers and the means of production under the socialist system, constitute the realistic feasibility capable of preventing and uprooting diseases.

The thought of preventive medicine laid down by the great leader based on the chuche revolutionary principle regarding the decisive role of man in discerning and remaking the world is a revolutionary medical thought that illuminates the bright prospects for preventing diseases and ultimately eliminating them in the course of the revolutionary struggle to change society, remake nature, and remold people's consciousness.

The great leader's chuche-oriented thought of preventive medicine is the most advanced medical thought that has opened up the scientific road to liberating from diseases the masses of working people standing at the center of the history of our time and to ultimately solving their health question, and a guiding thought that has brightly illuminated the road ahead for public health throughout the entire historical period of the present time and the communist future.

Truly, the great leader's chuche-oriented thought of preventive medicine is an immortal revolutionary banner for forever liberating the masses of working people from diseases and firmly guaranteeing their independent and creative life.

2

The great leader Comrade Kim Il-song, putting forward the chuche-oriented thought of preventive medicine and brilliantly embodying it in public health practice, has unfolded in this land a people's paradise where every one of the people enjoys a long life free from diseases.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"The centuries-old aspirations of our people to casting off all kinds of diseases were reserved for realization under our system." ("Kim Il-song Selected Works," Vol 6, p 346)

Under the sagacious leadership of the great leader, the people's health question in our country, the question of preventing diseases, has been brilliantly resolved as part of the struggle to realize the independent and creative stand and attitude of the masses of working people.

The great leader, who early on amid the flames of the anti-Japanese revolutionary struggle had compiled priceless achievements and rich experiences in the public health and hygienic task, established a democratic public health system following liberation and has sagaciously led the way to organize and conduct public health work centered on prevention. As a result, the aftereffects of the long colonial rule of Japanese imperialism that had affected the health of the people, came to be liquidated and a reliable guarantee for thoroughly protecting and promoting the health of working people provided.

Socialist revolution represents a most incisive social transformation in the history of mankind that brings about an epochal turnaround in ultimately eliminating the exploitation of man by man and realizing the independent and creative stand and attitude of the masses of working people.

The victory of socialist revolution opens up a bright road ahead for eliminating the social causes of the outbreak of diseases, for liberating the masses of working people from diseases and promoting their health.

As the socialist revolution won and the advanced socialist system was established in our country, the great leader has led the way to energetically launch among the people, as part of the cultural revolution, the struggle to eliminate the uncultured, unhygienic life customs inherited from the old society and build a new cultured, hygienic life.

After he had had decisive measures taken for improving and strengthening public health and hygienic work at the plenary meeting of the Party Central Committee in August 1956, the great leader gave programmatic teachings at the meeting of the Standing Committee of the Party Central Committee on 4 May 1958 for energetically launching public health and hygienic work as an all-out mass movement and had the party and state adopt decisions. This became an epochal turning point in our country for improving the life environment and labor conditions in a cultured, hygienic way.

With the struggle energetically launched as an all-out mass movement to shake off all kinds of old, unhygienic life customs in the urban and rural areas, factories and neighborhood, and build a new cultured, hygienic life, the overall national state of hygiene has been completely renewed and many diseases such as communicable diseases, the relics of the old society, have come to gradually disappear.

Laying down the guideline for thoroughly embodying the principle of socialist medicine and organizing and conducting preventive work by a socialist method

in order to make the preventive medicine guideline firmly grasped to suit the intrinsic demands of the advanced socialist system, the great leader has sagaciously led the task.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"To hold the people free from illness--this is none other than socialist medicine. You comrades must thoroughly understand this principle of socialist medicine and must struggle to carry it through." ("For Developing Public Health and Hygiene Work," p 196

The great leader has led the way to strengthen ideological indoctrination work and ideological struggle to eliminate the bourgeois medical viewpoints among public health functionaries of belittling prevention and clinging to the egocentric exclusivity of treatment and drugs, and to make them thoroughly arm themselves with the chuche-oriented medical viewpoints. Meanwhile, he has led the way to energetically launch various tasks of prevention by the socialist method, the method of inspiring the self-awareness of the broad masses to preventive work, decisively strengthening hygiene propaganda and indoctrination work for the people.

If the principle of socialist medicine is to be embodied in public health work, it is imperative to organize and conduct the medical service work of public health organs centered on prevention, along with launching mass prevention work.

By laying down and brilliantly realizing the guideline for implementing the system of doctors districts which organizes the activities of medical treatment organs centered on prevention, the great leader has led the way to thoroughly embody the principle of socialist medicine in medical service work.

With the system of doctors districts implemented, each and every one of the people without exception has come to have his own specialist doctors and under their responsible protection, to receive the preventive medical service of every description such as periodic preventive examinations and preventive inoculations.

The great leader has always directed his extraordinary attention and concern throughout the entire period of socialist construction to improving working people's labor conditions and life environment in terms of hygienic culture, to preventing environmental pollution in particular.

Saying that production and construction is also for the sake of man, the great leader has seen to it that working people's labor conditions are improved to the advantage to their health, and attaching great significance to labor protection work and tidiness in production, has extended his unsparing familial concern. As a result, labor hygiene facilities and labor protection facilities have been amply provided at factories and enterprises, labor protection materials and nutritious food insured for working people, the inside of factories organized like the inside of a palace, the outside vicinity like a park, the fields of farms like a field of flowers, and they have been transformed into enjoyable cultured worksites guaranteeing the health and longevity of working people.

Saying that the technical revolution, too, is not a simple technical job performance task to develop productive forces but a political task to insure an

independent and creative life for working people, liberating them from the constraints of nature, the great leader has directed his extraordinary concern to reorganizing all the production processes and production environments in such a way as not to harm the health of working people.

In particular, by laying down the guideline for the three major tasks of technical revolution at the Fifth Party Congress and by enunciating the task to turn harmful labor into harmless labor, the great leader brought about an epochal turning point in changing the labor conditions of working people, favorable to their health.

The respected and beloved leader has always seen to it that in building one factory, one residential house, in mapping out the streets and in organizing parks and recreational grounds, preferential consideration be given to their hygienic conditions, and rationally deploying residential districts and industrial districts favorable to people's health, has unsparingly appropriated state funds to provide facilities to render harmless the waste water and harmful gases generated by factories and enterprises.

Even though the industry in our country has developed unprecedentedly fast by the sagacious leadership and familial concern of the great leader, it has become possible to prevent environmental pollution in advance. Thus not only the people are free from environmental pollution, the rivers are teeming with schools of fish, and the joyous chirps of wild birds are heard in the exuberantly verdant parks and recreational grounds in cities and factory districts.

This prideful reality free from environmental pollution of our country as a powerful socialist state is a priceless fruit brought by the great love and noble character of the fatherly leader who, placing people's health in the first and foremost place, spares nothing if for the sake of people's health.

The great leader has paid his keen attention to eliminating the distinctions between the urban and rural areas in the public health and hygiene standards in order to thoroughly carry through the preventive medicine guideline to suit the demands of the developing revolution for the victory of socialism.

By the magnanimous concern of the fatherly leader today in the rural areas of our country modern houses complete with various kinds of hygienic, cultured facilities have been erected like the teeth of a comb and the tidiness in life in the rural areas has markedly improved.

The introduction of piped water service to the rural areas was an epochal event in the hygienic, cultured life of the peasants. At a time when drinking water has become a serious problem in many countries of the world, the brilliant realization of the guideline for the introduction of piped water service to the rural areas in our country constitutes a model for stepping up the construction of the communistic cultured rural areas, an eloquent demonstration of the high hygienic cultural standard of the rural areas in our country.

County hospitals have been reorganized into general hospitals and the conversion of ri dispensaries to hospital realized, and with "the movement to make ri free from illness" briskly launched, it has become possible to make the rural inhabitants too amply receive the benefits of specialized medical service and prevent all kinds of diseases in advance.

The rural areas of our country which used to be chaotic and dark and where all kinds of diseases were horrendously rampant in bygone days have today been transformed into a clean and good place to live, into socialist cultured rural areas where each and every one of the people lives long free from illness, and are gradually taking after the urban features.

Again, in our country, hygienic and epidemic prevention work aimed at preventing people's diseases is being conducted on the foundations of high scientific and technological standards.

The work system which guides the hygienic and epidemic prevention work on a statewide basis with a unified grip on it has been established in an orderly manner, and specialized prevention organs in the hygienic and epidemic prevention branch such as research organs, hygienic and epidemic prevention stations, and quarantine inspection stations, deployed everywhere, are scientifically organizing and conducting the hygienic and epidemic prevention work.

Our country, which has changed working people's labor conditions and life environment favorable to their health to such an extent that even the world environmental pollution is unknown, which has improved the hygienic cultural standards of the people with the hygienic propaganda task briskly launched, and which is energetically launching mass prevention work and insuring various kinds of preventive drugs and even priceless tonics, free of charge, is the most superior country where everything is channeled for the health and longevity of the people.

By the sagacious leadership and ceaseless concern of the great leader, a basic turnaround has occurred in the state of health of our people, and their average life expectancy has reached the astounding level of 73 years.

This is the shining victory and prideful fruition of the great leader Comrade Kim Il-song's chuche-oriented thought of preventive medicine.

Today we are faced with the important task to more thoroughly carry through the preventive medicine guideline, loyally upholding the programmatic teachings of the great leader Comrade Kim Il-song at the fourth session of the Sixth Supreme People's Assembly and the Public Health Law.

By continuing to pay keen attention to preventing environmental pollution, by further improving the working people's standards of hygienic knowledge, and by insuring their rest conditions still better, we shall go on to make blossom in fuller bloom the chuche-oriented preventive medicine thought of the great leader intent on making our people live even longer, free from illness.

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THE DEVELOPMENT OF LOCAL INDUSTRY AND FUNCTIONARIES' ORGANIZATIONAL WORK

Pyongyang KULLOJA in Korean No 8, Aug 80 pp 40-44

[Article by So Chae-hong]

[Text] Today our functionaries and working people are faced with the heavy yet glorious task to bring about one great turnaround in the production of people's consumer goods, further developing local industry to suit the demands of the new stage of socialist construction.

Local industry is an economic branch brought into being by the realization of the guideline uniquely laid down by our party for simultaneously pressing on with central industry and local industry and as such, is of great import in improving the standard of living for the people.

In order to bring about a new turnaround in the production of people's consumer goods, rapidly pressing on with light industry, it arises as a real and immediate question to develop local industry on a grand scale along with central industry.

Developing local industry is an important guarantee for epochally increasing the production of consumer goods, highly promoting local initiatives and mobilizing the inexhaustible strength and wisdom of the masses under state's guidance on a planned basis.

Because local industry organizes production, mobilizing and utilizing local raw materials and supplies and labor force, it possesses the great superiority of satisfactorily filling the diverse needs of working people for consumer goods in a short period of time without any big capital outlay. The development of local industry renders production and supply smoother, bringing production bases closer to raw material sources and consumption centers, and makes it possible to save a great deal of societywide labor.

If local industry factories are built in large numbers, it will be possible to evenly deploy industry everywhere in the country and develop the local economy in an integrated way.

The development of local industry performs very important functions in strengthening the ties between industry and agriculture and narrowing the gap between the urban and rural areas.

The development of local industry stimulates agricultural production and subsidiary production and renders a great help to improve the living conditions of the peasants. Again, exerting the politicoideological influence of the working class on the peasants and widely disseminating the advanced industrial mechanical technology, tidiness in production, and enterprise management method, it makes it possible to step up the ideological, technical, and cultural revolutions in the rural areas.

The rapid development of local industry also performs important functions in liberating the women from the heavy burden of household chores.

If local industry produces and supplies a lot of diverse daily necessities, modern kitchen utensils, and various kinds of supplementary foodstuffs, bringing about a new upsurge in the production, it is possible to reduce by far the burden of the women needed in household chores. Again, as the women who used to stay at home will come to work at local industry factories, their standard of living will further improve and the task of their revolutionization and working classization will be expedited as well.

Local industry is an important source of local budgetary revenues. If we rapidly develop local industry and manufacture and supply a lot of miscellaneous daily necessities and processed foodstuffs, we can increase local budgetary revenues by far. This accomplished, it will be possible to insure the rapid growth of the overall people's economy, channeling still more reserves of the central budget into expanded reproduction.

Developing local industry is of great import in national defense construction as well.

Therefore, developing local industry is one of the important tasks that must be tightly grasped at all times in order to successfully build socialism, communism.

The guideline laid down by our party for simultaneously pressing on with central industry and local industry is one that has reflected the demands of the law of socialist economic construction and the earnest demands of the people, a revolutionary one for stepping up socialist construction and strengthening national economic might even as it improves the standard of living for the people.

With the great leader Comrade Kim Il-song laying down a chuche-oriented program for local industry construction and sagaciously leading the way in each period, each stage of the developing revolution, our local industry has made great strides in a short period of time.

Today the concrete reality of our country's socialist construction calls for quickly developing local industry onto a new higher stage, based on achievements to date.

Important in quickly developing local industry so as to insure the production in greater quantities of various consumer goods needed in people's life is for the functionaries to plan and formulate organizational work.

The same as in all other tasks, the question of developing local industry too, in the final analysis, depends in large measure on how the guidance functionaries in the driver's seat of the revolution plan and formulate organizational work.

For the functionaries to plan and formulate organizational work is the most effective way of quickly increasing local industry production, mobilizing local potentials and possibilities to the hilt.

The great leader Comrade Kim Il-song taught as follows:

"Only by continuing to tightly grasp the guideline for simultaneously pressing on with the large-scale central industry and the medium- and small-scale local industry and adequately taking advantage of the might of the central industry on the one hand, and by positively organizing and mobilizing the local initiative and the wisdom of the masses, is it possible to epochally develop the daily necessities industry and the food processing industry and satisfy the demands of working people for consumer goods even better." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 372)

Local industry is an industrial production branch whose purpose it is to satisfy the growing demands of working people for people's consumer goods with its own production, mobilizing and utilizing local initiatives and possibilities. Positively mobilizing local initiatives and wisdom of the masses and insuring the production of various consumer goods needed in people's life with local raw materials, supplies, and labor force is where an important characteristic of local industry is.

Local potentials and possibilities are everywhere, and the production itself of local industry which utilizes them is also conducted as a mass movement. Because of such characteristics of local industry, it is impossible to move production a single step forward without planning and formulating organizational work.

To say that local potentials are everywhere is not to mean that they could be handily utilized. They could be successfully mobilized and utilized only when the functionaries plan and formulate organizational work in a concrete manner and positively set the masses in motion.

The more local industry develops and grows in scope, the more urgently arises the demand of organizational work for mobilizing local potentials and possibilities.

In the early days following the initiation of local industry, there were plenty of potentials such as idle materials and idle labor force that could be mobilized comparatively handily, but as the local economy developed, it came to require a greater effort and energy to seek out such potentials and possibilities.

If the possibilities of production growth flowing from the intrinsic nature of the socialist economic system such as ceaselessly heightening the revolutionary fervor of working people, improving the guidance and management of the economy, and developing technology are to be correctly mobilized and utilized, it is imperative to plan and formulate economic organizational work.

Of course, there could be localities where the conditions are favorable or unfavorable for developing local industry. But this is not to say by any means that all of the localities where the conditions are favorable, will come to develop local industry more commendably, just because of the favorable conditions.

Experience shows that even though conditions are unfavorable, if the functionaries plan and formulate organizational work on a stand befitting the master of revolution with party spirit, working class character, and people-mindedness, local industry quickly develops no less than where the conditions are favorable.

If the functionaries energetically mobilize the masses, racking their brains and making persistent efforts on a stand befitting the master responsible for housekeeping, they can positively develop local industry, mobilizing local potentials and possibilities.

It also arises as an important requirement to plan and formulate organizational work with a view to consolidating the achievements already scored in the development of local industry and maximally, effectively utilizing its production foundations.

The guideline laid down by the great leader Comrade Kim Il-song for simultaneously pressing on with the large-scale central industry and the medium- and small-scale local industry has been thoroughly carried through and as a result, modern local industry factories have been organized in all localities of our country.

By energetically launching the struggle to erect medium- and small-scale local industry factories in every locality along with large-scale central industry factories, from scratch on the ruins of everything including even the handicraft industry, which had already been destroyed by the Japanese imperialist colonial rule in bygone days and subsequently reduced to ashes by the war, we have been able to insure on our own the production of everything needed for people's food, clothing, and shelter.

Under the sagacious leadership of the great leader, our local industry has today been transformed into integrated, modern, powerful bases of production for people's consumer goods and has come to reliably develop as a mechanized, modernized industry possessed of sound material and technical foundations. In the local industry branch, the ranks of technicians have been thoroughly organized and the technical standard of management functionaries has also improved.

The local industry established in our country has been strengthened and developed as an important component part of the self-supporting national economy, as a reliable light industry base responsible for more than one-half of the production of people's consumer goods, and is becoming the first and foremost source of local budgetary revenues.

Today the production capacities and potentialities of our local industry are very great and their full utilization alone will be enough to make it possible to increase production far more than now.

If we are to develop local industry onto a new higher stage and maximally utilize existing production foundations, it is imperative that the functionaries highly promote the revolutionary fervor of the producer masses on the one hand and scientifically calculate and effectively use all the elements of production such as labor force, materials, funds, and equipment facilities.

To this end, the functionaries must be familiar with the specific state of their locality and their factory, must plan and formulate organizational work aimed at

producing and supplying elegant clothes, furniture convenient to use, and foodstuffs high in nutritional value in greater quantities to the people and must revolutionarily push ahead with their tasks. The more local industry factories scientifically conduct production organization and command, with priority to the task of making technical preparations and insuring materials, and plan and formulate the task to improve the utilization of facilities and the yield per unit of material, the more epochally they can increase the production of people's consumer goods based on existing production foundations.

Therefore, planning and formulating organizational work in a concrete manner constitutes an important guarantee for the local industry branch to successfully increase the production of consumer goods, maximally and effectively utilizing the production foundations already laid.

At present, the entire party members and working people, loyally upholding the programmatic teachings of the great leader at the national meeting of local industry functionaries and the slogan of the Party Central Committee on the occasion of our Sixth Party Congress, are dynamically launching the struggle to bring about a new turnaround in the developing local industry.

By the high revolutionary fervor and creative positivity of working people a great achievement is being scored in the developing local industry.

What significantly arises in continuing to highly promote the heightened revolutionary fervor of the masses and inspiring them to ceaseless struggle and innovation is for the guidance functionaries to substantively press on with their task, enhancing their sense of responsibility and role, and planning and formulating their organizational political work.

All tasks such as the task of improving the quality of product, maximally and effectively utilizing the production foundations already laid and the task of correctly implementing the independent economic accounting system to suit the demands of the Taaen Work System, can be successfully conducted only when underlined with concrete economic organizational work.

Failing to plan and formulate organizational work with priority to the task of insuring the necessary conditions, the functionaries will be unable to correctly underpin the dynamic labor struggle of working people and continue to highly promote their revolutionary fervor.

Most important in the organization work of functionaries is organizational political work to highly promote the revolutionary fervor and creative positivity of working people.

The higher the revolutionary fervor and creative positivity of the masses of people who are the master of production and construction are promoted, the more successfull all questions arising in the developing local industry can be solved.

At first when the local industry was being established in our country, everyone thought it would be difficult but as the masses of people courageously rose up under the leadership of the party, they were able to erect many local industry factories in every locality, clearing the ashes.

If all functionaries and working people were to positively struggle to produce one more product of still better quality, displaying their boundless loyalty to the great leader and the glorious party and all their creative initiative in the spirit of sacrificial service for the people, they could bring about a new turnaround in the production of consumer goods.

Our functionaries, deeply explaining and driving home to party members and working people the programmatic teachings of the great leader to the local industry branch such as his teachings at the recent national meeting of local industry functionaries, must strive to make them dynamically launch into the struggle to increase the production of consumer goods with an attitude befitting the master of revolution and in the revolutionary spirit of self-reliance.

Indoctrinating all working people, who are working in the local industry branch, to take pride and self-esteem in their work performs great functions in increasing the production of consumer goods. By deeply explaining and propagandizing that to develop the local industry is a glorious and rewarding task for the sake of the party, the fatherland, and the revolution, an important revolutionary struggle to improve the standard of living for the people and consolidate the self-supporting national economy, our functionaries must strive to make the working people in this branch responsibly carry out their assigned revolutionary tasks with a high sense of pride and self-esteem.

By energetically launching the campaign for capturing the red flag of the three revolutions and the movement to learn from the examples of unsung heroes in close combination, our functionaries must strive to make all party members and working people bring about one great revolutionary upsurge in the production of people's consumer goods with boundless loyalty to the great leader and the party.

In order to bring about a new turnaround in the developing local industry, they must also plan and formulate organizational work aimed at solidly organizing bases of raw materials and insuring production with their own materials and supplies.

The great leader Comrade Kim Il-song taught as follows:

"Only such industry that develops on a basis capable of resolving most of the raw materials on its own can be secure." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 50)

Only if they have their own sound bases of raw materials, can local industry factories normalize production and satisfactorily fill the needs of working people for consumer goods.

If the provinces fail to organize their own sound bases of raw materials, solely relying on the central industry, it is impossible to quickly develop local industry. Local industry factories which do not use local raw materials may not be said to be local industry factories. Only such local industry factories that rely on their own sound bases of raw materials can highly display their vitality as local industry factories.

Functionaries of the local industry branch, planning and formulating organizational work to solidly organize bases of industrial raw materials, and readjusting and

reinforcing already existing bases of industrial raw materials, must make them show their effectiveness, on the one hand, and building in large numbers medium and small chemical plants, medium and small spinning mills, and medium and small paint factories, must produce on their own and insure the local needs for chemical products and standard crude goods. Such bases of raw materials must be organized by the factory, by the locality, or by several factories joining forces in organizing difficult bases, or on a county basis, on a provincial basis, or by several branches cooperating.

Along with organizing bases of industrial raw materials, it is important to energetically push ahead with the task to organize bases of natural and cultured raw materials. Cultivating still more plants as raw materials for processed foodstuffs, as raw materials for grass products and precisely carrying through the demands of the chuche farming method, we must decisively increase their per chongbo harvests.

Establishing an orderly procurement work system and improving commercial circulation work, the functionaries must make timely purchase of subsidiary agricultural produce and widely recover and utilize old materials and wastes generated by factories and enterprises. Only then will they be able to supply without interruption various raw materials needed in the production of miscellaneous goods, foodstuffs, paper, furniture, and enable local industry factories to ceaselessly increase their production.

Functionaries of the local industry branch also must plan and formulate organizational work to thoroughly carry through the guideline of the party for increasing the variety of consumer goods and improving their quality.

Under the sagacious leadership of the great leader and the benevolent party today our people's living standard is improving with each passing day and as people's living standard improves, working people demand various consumer goods of still better quality.

The more quality goods are produced, goods which are that much more durable and more pleasing and functional to use, the more affluent the people's living standard becomes.

Commedably conducting technical management and facility maintenance, improving working people's technical and skill standards and stabilizing skilled workers, local industry factories must improve the quality of products onto an advanced level.

In order to improve the quality of goods produced by local industry factories, it is important that they precisely set prices according to the quality of goods on their own to suit the demands of the price policy of the party.

It is imperative to increase the variety of goods, working out measures to improve the quality of products on the one hand and to manufacture in diverse forms various necessities such as fabrics, clothes, and footwear to suit the liking and demands of our people and satisfactorily provide the raw materials and supplies necessary for them.

In order to develop the local industry onto a new higher stage, it is imperative to plan and formulate organizational work to energetically push ahead with the technical revolution.

The great leader Comrade Kim Il-song taught as follows:

"The work enthusiasm and initiative of the masses can show their true might only if combined with science and technology. Without the development of science and the progress of technology it is impossible to go far ahead nor is it possible to bring about ceaseless innovations." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 98)

Technical revolution is one of the most important revolutionary tasks to bring about a new turnaround in the production of people's consumer goods.

Only if the local industry branch energetically pushes ahead with technical revolution, can it liberate working people from difficult and backbreaking labor, ceaselessly increase production, lower cost and systematically increase per employee output as well. Again, it can improve the quality of product and successfully solve the question of raw materials.

Planning and formulating organizational work to carry through the guideline of the party for technical revolution, the functionaries must modernize all facilities of the local industry branch, fully equip production processes, mechanize manual labor, and gradually realize comprehensive mechanization, semiautomation, automation. It is important to widely adopt the latest advances in science and technology, creative ideas, and rationalization proposals, more energetically launching the "19 May Technical Innovation Shock Brigade" movement which is displaying its tremendous vitality in practice.

Today's struggle to develop the local industry is a rewarding struggle to realize the far-reaching plan of the great leader intent on providing a more affluent, civilized life for our people and glorify the historic sixth congress of our party as a festival of the victor.

All party members and working people, by bringing about a new turnaround in the developing local industry, thoroughly carrying through the teachings of the great leader Comrade Kim Il-song at the national meeting of local industry functionaries, shall greet the sixth congress of our glorious party with the great pride and dignity of the victor.

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OUR PARTY GUIDELINE AND ITS VITALITY FOR EVENLY DEVELOPING ALL RURAL LOCALITIES

Pyongyang KULLQJA in Korean No 8, Aug 80 pp 45-49

[Article by No Sung-nyol]

[Text] The great leader Comrade Kim Il-song has comprehensively enunciated the theory and guidelines for socialist rural construction based on the immortal *chuche* ideology.

What occupies an important place in the theory and guidelines laid down by the great leader for socialist rural construction is the guideline for evenly developing all rural localities, eliminating the distinctions between localities.

The guideline for evenly developing all rural localities is a unique guideline precisely reflecting the demands of the law of socialist, communist construction and the specific realities of the rural localities of our country, a most sagacious guideline whose validity has been proved in socialist rural construction.

By more deeply studying and mastering the intrinsic nature of the guideline for evenly developing all rural localities and its validity which has been proved in practice, we must bring about a new advance in socialist rural construction.

1

Socialist rural construction is one of the important revolutionary duties facing the party of the working class which has come to power.

If the party of the working class comes to power and carries out the socialist revolution, the exploitation and oppression of man by man comes to be liquidated and the sociopolitically independent stand and attitude of the masses of working people realized. The victory of socialist revolution especially throws open a bright road ahead for a rewarding life to be enjoyed as the master of a new society by the peasants who used to thrash for a long period of time in centuries-old backwardness and poverty. In order to provide a more independent and creative life for the peasants who have become socialist working people, it is imperative to eliminate the backwardness of the rural areas compared to the urban areas and develop rural localities evenly all together, stepping up the ideological, technical, and cultural revolutions in the rural areas.

The great leader Comrade Kim Il-sung, with his keen insight into the demands of socialist rural construction, laid down the unique guideline for developing rural localities evenly all together, eliminating the distinctions between localities.

The great leader Comrade Kim Il-sung taught as follows:

"... only if all localities, all villages in every province, in every county, are developed all together so that all people may live well all together, can communism be realized in our country." ("On the Question of Socialist Economic Management," Vol 3, p 418)

On account of the relics left behind by the old society, even after the socialist system is established, the rural areas come to remain backward for a long time compared to the urban areas in terms of thought, technology, and culture, and certain local distinctions also come to remain between the rural areas in their economic and cultural developmental standards.

The natural geographical conditions and economic conditions are not identical either, in every rural locality, and the rural backwardness compared to the urban areas comes to manifest itself in different forms in different zones. Therefore, without eliminating the local distinctions between the rural areas such as the distinctions between the plains areas, intermediate zones, and mountainous zones, neither will it be possible to completely eliminate the rural backwardness compared to the urban areas and ultimately, to solve the socialist agrarian question once and for all.

To develop rural localities evenly all together is a lofty revolutionary task to make the peasants in different localities enjoy an independent and creative life all together.

To evenly develop all rural localities makes it possible first of all to provide material and technical conditions for the peasants in different localities to enjoy a more complete equality in economic life.

What constitutes the basic factor in the distinctions of rural localities is the distinctions in their economic developmental standards, and this comes to be manifested in the labor conditions and material life of the peasants in different localities.

What accounts for there being the distinctions of labor conditions of the peasants in different rural localities is that the influence of natural geographical conditions on the activity of agricultural production, farming conditions, and the standards of technological provisions for agriculture, etc. are different from one another. Generally speaking, it is in the scheme of things that compared to the plains areas, agricultural labor in the intermediate and mountainous zones becomes more strenuous and inefficient, and agricultural technical standards and farming methods, too, come to be backward. On account of such natural and economic characteristics of agriculture, the same labor comes to bring results different from one another and a local imbalance comes to emerge in the agricultural production standards and the material life of the peasants.

The distinctions in the economic developmental standards between the plains areas and intermediate and mountainous zones are also significantly related to the

national industrial developmental standard. Therefore, it is not impossible by any means to eliminate such distinctions.

If the socialist state steps up the rural technical revolution based on its rapid industrial development, the local distinctions of the economic developmental standards will come to gradually disappear and people's ruling power, their ruling scope will also come to grow. When the peasants in different localities all come to rule nature in accordance with their will and demands and the same labor comes to bring the same results, the distinctions of labor conditions and material life existing between localities will come to completely disappear.

Because the even development of all rural localities also will eliminate the distinctions of cultural developmental standards between different localities, it will make it possible to provide equal cultural living conditions and life environment for all peasants.

The distinctions of cultural developmental standards constitute an important part of the content of the rural backwardness compared to the urban areas. In particular, in the countries which used to be imperialist colonies or semicolonies in bygone days, not only the cultural backwardness of the rural areas is extreme, there comes to exist extreme distinctions of living conditions and life environment between localities in terms of education and medical service, communications and transportation, etc.

The distinctions of cultural developmental standards existing between different rural localities will come to gradually disappear in the course of working out various measures and implementing them, such as concentrating widely spread rural housing in certain areas, rationally deploying educational, cultural, and public health facilities, and amply providing communications and transportation conditions. This done, the peasants in the intermediate zones and mountainous zones will also come to live under living conditions and life environment exactly identical to those of the peasants in the plains areas.

All this shows that eliminating local distinctions and evenly developing all rural localities is precisely the straight road to liquidating the relics of the old society and making it possible for the peasants in all localities to enjoy an independent and creative life all together as the master of the rural areas.

The guideline uniquely enunciated by the great leader Comrade Kim Il-song for evenly developing all rural localities is a most valid guideline which makes it possible to brilliantly solve the socialist agrarian question and energetically step up overall socialist construction.

The agrarian question under socialism is a very difficult and complex task which can be brilliantly carried out only by the industrialization, modernization of agriculture and working classization of the peasants. What makes the solution to the socialist agrarian question take on a complex nature is related to the fact the industrialization of agriculture and working classization of the peasants in themselves constitute an awesome task to eliminate the rural ideological, technical, and cultural backwardness compared to the urban areas and the distinctions between rural localities and to gradually move cooperative ownership over to all-people ownership.

This important task arising in solving the socialist agrarian question can be successfully resolved when thoroughly carrying through the guideline for evenly developing all rural localities. To evenly develop all rural localities, because it quickly uplifts rural localities in the intermediate and mountainous zones and brings them closer to the plains areas, makes it possible to step up the task of industrializing, modernizing the overall rural economy and successfully remove the distinctions between the urban and rural areas.

The guideline for evenly developing all rural localities also makes it possible to step up the development of the local economy and thoroughly lay the material and technical foundations of socialism.

What constitutes the basics of the local economy is agriculture and local industry. All rural localities evenly developed, it will be possible to realize the diversification of the rural economy and quickly increase agricultural production and positively develop local industry, still better satisfying the demands for agricultural produce as raw materials. Thus it will be possible to develop the local economy in an integrated way, thoroughly carrying through the policy demands of the party for bringing bases of raw materials closer to consumption centers and rationally deploying national productive forces in a balanced way, and to strengthen the material and technical foundations of socialism and make the material and cultural life of the people even more affluent.

The guideline laid down by the great leader for evenly developing all rural localities is a revolutionary guideline that thoroughly embodies the principled demands which must be tightly grasped throughout socialist, communist construction.

As the great leader taught, in order to move onto the communist society, it is imperative to bring up all people as civilized people possessed of technology and develop all localities of the country of the country evenly so that none of them may lag behind. We cannot move onto the communist society, leaving backward people behind, backward rural villages and backward ri behind.

Therefore, evenly developing all localities not only is the immediate demand for socialist rural construction but is realizing the prospective demands for communist construction as well. Precisely herein lie the sagacity and uniqueness of the guideline laid down by the great leader.

Truly, the guideline laid down by the great leader Comrade Kim Il-song for evenly developing all rural localities is a revolutionary guideline which makes it possible to energetically step up socialist rural construction, eliminating the relics of the old society once and for all, and a programmatic compass that must be tightly grasped in order to completely realize the independent demands of agricultural working people.

2

The great leader Comrade Kim Il-song, by sagaciously leading the struggle to carry through the guideline for evenly developing all rural localities, has scored immortal achievements in socialist rural construction.

On account of the aftereffects of the vicious Japanese imperialist colonial rule in bygone days, the agricultural production foundations of our country were very

frail and the peasants were thrashing in centuries-old poverty. In particular, the life of the peasants in the mountainous zones, intermediate zones, where natural geographical conditions are unfavorable, was in dire straits beyond description.

The great leader Comrade Kim Il-song, implementing land reform as the first order of business even in such a difficult and complex period immediately following liberation, liberated our peasants from feudal exploitation and oppression and threw open a wide road to developing agricultural production, and personally taught one by one the ways of evenly developing all rural localities. That the great leader, giving his on-the-spot guidance to many rural villages throughout the country such as Unha-ri, Yangdok County, South P'yongan Province, led the peasants in the mountainous zones by the hand so that they could conduct farming with their own strength to suit the local characteristics of their native place and increase their income is an eloquent instance of it.

The struggle to evenly develop all rural localities was launched even more earnestly in the postwar period.

The great leader Comrade Kim Il-song taught as follows:

"Immediately following the armistice our party already put forward the task to help those peasants experiencing difficulties in making a living and eliminate backward rural villages, and also laying down this matter as an important task of socialist rural construction in the Theses [on the Socialist Agrarian Question in Our Country], positively struggled for the realization." (Ibid., p 418)

In the postwar period the great leader energetically stepped up the socialist remaking of the rural economy on the one hand and sagaciously led those localities nestled in the mountains to take advantage of the mountains and those localities by the sea to take advantage of the sea in diversifying the economy, organizing subsidiary production, and had numerous epochal measures taken to uplift the backward localities and cooperative farms.

The great leader, especially based on his personal success in making an economic and cultural developmental model of the mountainous zone in Ch'angsong County, convened the historic Ch'angsong united meeting of local party and economic functionaries in August 1962 and led the way to generalize statewide the example of Ch'angsong County.

The great leader, in addition to uplifting the mountainous zones, by making an intermediate zone model of Yongbyon County and leading the way to widely generalize the experience, made it possible to bring about a new upsurge in the agricultural development of intermediate zones.

What was of great import in strengthening the agricultural production foundations of backward cooperative farms in the intermediate and mountainous zones and improving the standard of living for the peasants was the statewide benefits made possible by the concern of the great leader.

The respected and beloved leader also led the way, at the time of doing away with the agricultural taxes in kind, to eliminate first the state of those cooperative farms with weak economic foundations, in order to evenly develop all rural villages,

and bestowed numerous benefits such as supplying domestic animals to rural villages in the mountainous zones so as to enable them to develop the livestock industry and having the procurement prices of livestock products and industrial crops raised on several occasions.

Under the sagacious leadership of the great leader Comrade Kim Il-song the guideline for evenly developing all rural localities in our country has been successfully carried out and is displaying its daily growing great vitality.

As a result of the guideline having been brilliantly carried through for evenly developing all rural localities, above all a great change has occurred in the ideomental features of our peasants.

Today our peasants are feeling with all their hearts through real life the validity of the guideline laid down by the great leader and are dynamically stepping up socialist rural construction with a bedrock faith that there is nothing that cannot be done as long as they do as the leader teaches. In particular, the peasants in the mountainous zones which people used to say in bygone days were an impossible place to live, are now building a happy life, overcoming unfavorable natural conditions with confidence that they are quite capable of building a socialist rural village, a good place to live, in their native place, no matter how arid, how isolated their valley is.

The change that has taken place in the ideomental features of our peasants is even more eloquently expressed in the struggle being dynamically under way among the younger generation to love their native place and man it for generations to come.

Our younger generation who have grown up in the bosom of the great leader, ever more resolved to collectively advance into the rural villages and stop at nothing until building a communist rural village in their native place following in the footsteps of their parents, are working new miracles in the forefront of the struggle to remake and conquer nature.

With the guideline brilliantly carried through for evenly developing all rural localities, agricultural production foundations have also been strengthened and agricultural production has increased incomparably.

In our country, an orderly irrigation system has been installed even in the mountainous zones more than 1,000 meters above sea level, and with rural electrification completed, even a small ri and farm households in mountainous hinterlands are enjoying the benefits of electricity. With the production of large and small tractors of various types adapted to the topographical conditions, already as of 1977 the number of tractors in service per 100 chongbo was 6 in the plains areas and 5 in the intermediate and mountainous zones. Our cooperative farms which had few oxen and carts at the time of organizing the cooperative economy, today each have modern agricultural machinery such as scores of tractors and several trucks, and our peasants are doing nearly all farming tasks from plowing to threshing by means of machinery and chemicals.

As the material and technical foundations of the rural economy were strengthened, agricultural production has made great strides. In particular, in the intermediate

and mountainous zones which used to be considered as useless land in bygone days, the rural economy became diversified as agriculture and animal husbandry were combined, and pomiculture, sericulture and cultivation of industrial crops rapidly developed.

As a result of the increase in grain production and diversified development of the economy, distribution to the peasants in the plains areas, intermediate and mountainous zones has evenly increased, and the overall living standard of the peasants has improved no less than the living standard of the workers.

One of the great changes that has taken place in all rural localities of our country is that the cultural standard of the peasants has improved by far and the cultural features of the rural areas have undergone basic changes.

Today each and every work team of all cooperative farms in our country has a nursery and kindergarten, every ri has a people's school and higher middle school, and for the children in mountainous hinterlands who have to commute a long distance, many branch schools have been established and even school trains are in operation. Again, at each and every cooperative farm, scores of technicians and professionals are working, and many farm members are studying, enrolled in the extension course of agricultural colleges and higher agricultural vocational schools.

As the state builds, free of charge, modern, cultured housing complete with welfare facilities by the magnanimous concern of the respected and beloved leader, the last vestiges of the time-honored grass hut have disappeared and so have the relics of the dispersed housing deployment. At the same time, with the conversion of rural dispensaries to hospitals and the introduction to rural villages of piped water service and bus service realized, mountain valleys have also been transformed into civilized socialist rural villages, a good place to live, no less than the urban and plains areas.

The strengthening of counties is one of the great achievements scored in socialist rural construction.

Today, be it the plains areas or mountain valleys, all the counties of our country each have scores of local industry factories, farm machinery stations, truck stations, and are successfully performing their roles as the supply base for rural villages, as the stronghold for rural cultural revolution.

Truly, such transformation of the century that has occurred in all localities of the entire country is the luscious fruition of the guideline laid down by the great leader Comrade Kim Il-song for evenly developing all rural localities, and proof positive of its validity.

Today we are faced with the glorious task to solve the agrarian question once and for all, continuing to thoroughly carry through the guideline for evenly developing all rural localities while consolidating the achievements already scored.

Inasmuch as we have the concrete ways enunciated to carry through the guideline laid down by the great leader for evenly developing all rural localities, the priceless experience gained in the course of creating a model of uplifting

backward localities and generalizing it, and the support of the mighty chuche industry and the reliable working class, a greater success is a certainty.

All functionaries and working people, by energetically launching the struggle to carry through the guideline of the party to the end with fiery loaylty to the great leader and the glorious party, shall step up the industrialization, modernization of agriculture and transform all of our rural villages into communist rural villages, a more civilized and better palce to live.

12153

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SOCIALIST STATISTICS ARE AN ENERGETIC MEANS OF IMPROVING ECONOMIC MANAGEMENT

Pyongyang KULLOJA in Korean No 8, Aug 80 pp 50-54

[Article by Sin Kyong-sik]

[Text] To improve statistical work and enhance the role of statistics arises as a very important question in stepping up overall socialist construction.

Socialist statistics are a strong means which makes it possible to discern the objective state of phenomena, and an energetic weapon for planning national housekeeping and running it meticulously.

Social and natural phenomena are very complex and diverse, and ceaselessly change as time and place change. If such phenomena are to be remade and developed to the advantage of the masses of working people in enjoying an independent and creative life, it is imperative to correctly grasp the process of their change, linking the quantitative dimension to the qualitative dimension. Expressing in figures this or that phenomenon of society and nature and the state of the change is precisely statistics.

In the statistical data are concretely reflected the aspects of social life such as the politics, the economy, culture, natural phenomena, and the state of natural resources. Therefore, the statistical data deeply studied and analyzed, it is possible to grasp the objective state of social life and natural phenomena not only quantitatively but also qualitatively and to reach a correct conclusion for stepping up revolution and construction.

Statistics express in figures various phenomena in any society but their role is different depending on the character of the social system.

In the capitalist society where an extreme minority of the exploiting class holds a tight grip on the ruling powers of the state and the means of production, the statistics distort and exaggerate facts in order to dress up and cover up the corruption of the capitalist system and all kinds of exploitation phenomena. Capitalist statistics are no more than a reactionary means to protect the interests of the exploiting class and defend the capitalist system.

Unlike this, socialist statistics reflect like a mirror the objective state of all aspects of social life such as the political, economic, and cultural aspects.

In the socialist society, the masses of working people are the master of the ruling powers of the state and the means of production, and everything in the society serves for the sake of the masses of working people. In the socialist society there are no socioeconomic causes that have interests at stake in compiling unscientific, fraudulent statistics. Therefore, socialist statistics alone come to factually show the overall state of social phenomena.

In the socialist society, statistics are utilized as an important means of economic guidance and improvement.

The great leader Comrade Kim Il-song taught as follows:

"Statistics are none other than socialism. Socialism can be successfully built only on the basis of strict calculation and scientific statistics." ("On the Question of Socialist Economic Management," Vol 4, p 31)

The socialist society is a highly organized society, a society where everything moves on a planned basis. In the socialist society where all tasks are conducted on an organized, planned basis, any task can be successfully carried out only if statistical data faithfully showing objective realities are available.

In particular, in the socialist economy where all the production facilities, raw materials, and supplies of the country move on a planned basis, based on societywide ownership of the means of production and where economic life in all aspects such as production and consumption is conducted on a planned basis, only if statistical data comprehensively showing the actual state of general economic phenomena in detail are available, is it possible to correctly formulate the people's economic plan and substantively conduct guidance and control for the fulfillment of the plan. Without scientific statistics it is impossible to develop the socialist economy on a planned basis at a ceaseless high rate of speed.

Grasping accurate statistical data is first of all a precondition for insuring the scientific nature of the people's economic plan.

Planning the people's economy is a task to anticipate the development of the socialist economy. In order to develop the people's economy at a high rate of speed, it is imperative to commendably formulate the plan and insure the scientific nature of the plan, precisely calculating realistic feasibilities in drawing up the plan. Accordingly, in order to formulate a scientific, dynamic plan, it is of necessity imperative to hold an overall grip on the specific state of items such as production standards and scopes, production capacities which all branches, all units of the people's economy have attained as of the time of formulating the plan, and based on synthesized data, to scientifically set a new struggle goal. This enormous task inevitably comes to call for objective data comprehensively reflecting the state of all economic phenomena which emerged in the past and are emerging currently, and this comes to be resolved by statistics. Only if objective and scientific statistical data are available, is it possible to satisfactorily conduct planning work which anticipates the future of the developing economy with the basic data necessary for precisely meshing the production-consumption linkages between branches of the people's economy, between production units, and renewing afresh each economic indicator.

Grasping accurate statistical data also constitutes an indispensable condition for planning and organizing economic guidance and enterprise management and successfully fulfilling the people's economic plan.

Formulating the plan is no more than the first process of developing the people's economy on a planned basis. Only if all branches, all units of the people's economy carry out their assigned quotas without deflection by the indexes, is it possible to develop the socialist economy on a planned basis in a balanced way, and to this end, it is imperative to plan and organize economic guidance and enterprise management, strengthening statistical work.

Because statistics make it possible to grasp, as clearly as reading the palm, the progress of all branches, all units in the fulfillment of the plan, they enable the economic guidance functionaries to precisely determine which branches, which units are ahead or lag behind and seek out on time the causes of phenomena that have surfaced, and locked-in links. Thus they enable the functionaries to encourage and develop the positive factors that have operated in developing the economy, to exercise strict control and straighten out phenomena in violation of the cooperative production discipline and planning discipline, to plan and organize operations and battle command aimed at developing all branches, all units of the people's economy evenly all together. At the same time, scientific statistical data enable the management functionaries and production guidance functionaries of factories and enterprises to further improve management activities, reckoning in detail the operational state of each unit set of facilities, the insuring of materials and supplies and the state of their utilization, technical guidance for production and labor productivity, the cost of products, etc.

This bespeaks that socialist statistics are an important means of stimulating and inspiring the development of the socialist economy. Strengthening statistical work is precisely where a reliable guarantee for establishing a planning discipline with a precise grip on the progress and result in the fulfillment of the people's economy and inspiring the fulfillment of the plan is.

Strengthening statistical work makes it possible to energetically step up socialist construction, seeking out and mobilizing the internal potentials of the people's economy to the hilt.

The great leader Comrade Kim Il-song taught as follows:

"... by decisively improving economic guidance and management and operation work to suit the developing realities, we must strive to seek out still more potential and quickly increase production." ("On the Question of Socialist Economic Management," Vol 2, p 238)

Today when socialist construction is deepening and developing, seeking out still more internal potential of the people's economy is an important guideline our party has put up front. In order to positively mobilize and utilize internal potentials, it is important to concretely grasp and deeply analyze socioeconomic life in general and the actual state of the management activities of factories and enterprises.

Statistical figures make it possible to understand with one glance from the insuring of raw materials, supplies, facilities and the state of their utilization and labor

administration at individual factories and enterprises to the state and result of the management activities of all branches, all units of the people's economy. Therefore, statistical data systematically and precisely synthesized and deeply analyzed, it is possible to concretely grasp how much of what kind of potential is hidden where and how it can be mobilized in economic construction. In this way it will be possible to further step up economic construction, mobilizing all the human resources and material resources of the country and maximally, effectively utilizing existing labor forces, existing facilities, existing materials and supplies, existing funds.

Accurate statistics contribute to heightening the revolutionary fervor of working people.

Statistics are scientific figures and as such, eloquently show the brilliant achievements our people have scored in revolution and construction in the past period under the sagacious leadership of the great leader and energetically prove the validity and vitality of the policies of our party and the genuine superiority of the socialist system. They also make it clear to all working people that when they thoroughly carry through the lines and policies of the party, a more happy and rewarding life will be provided for them. Therefore, statistics positively serve to make all working people highly display positivity and initiative in discharging their assigned revolutionary duties, deeply engraving in their hearts the pride and awareness as the master of revolution and construction.

Thus, strengthening statistical work is an important key to scientifically, rationally managing and operating the socialist economy, to seeking out the internal potential of the people's economy and highly promoting the revolutionary fervor of working people.

Today's reality wherein a new upsurge is being generated in socialist construction urgently calls for further improving and strengthening statistical work.

Today the people's economy of our country has grown very big in scope and the standard of its technological provisions has improved by far. Our people's economy has been strengthened and developed into a sound self-supporting economy complete with an orderly branch structure, and its production potentialities have grown very big.

Also very high is the revolutionary fervor of working people to occupy the towering height of the second Seven-Year Plan ahead of schedule.

Under today's conditions that the national economic might has been strengthened more than at any time and the revolutionary fervor of working people is high, it is in further improving and strengthening statistical work where one of the important ways to achieve a ceaseless high rate of speed in the development of the economy, maximally and effectively utilizing the already created economic resources, is.

Only if statistical work is improved and strengthened and all production units, all branches of the people's economy take timely action to grasp the realities as they are of the state of their management activity, their managerial and operational state, is it possible, even under today's conditions that the economy

has grown big in scope and complex, close production linkages between branches, between production units of the people's economy exist, to mobilize all potentials and possibilities to the hilt, closely planning and formulating economic organizational work and to normalize production on a high level, operating unit sets of facilities with full load. Again, because it keeps a correct balance between production and transportation with priority to the extractive industry over the processing industry, it makes it possible to achieve a ceaseless high rate of speed in the development of the economy.

All this bespeaks that enhancing the role of statistics and strengthening statistical work constitutes an important guarantee for stepping up socialist economic construction and successfully carrying out the revolutionary tasks before us.

By thoroughly carrying through the guideline laid down by the great leader Comrade Kim Il-song for strengthening statistical work, we must energetically step up production and construction, further improving the role of socialist statistics.

Most important in improving and strengthening statistical work is energetically launching the struggle to insure the scientific nature, objectivity, and timeliness of statistics.

The great leader Comrade Kim Il-song taught as follows:

"It is imperative to decisively improve statistical work. Most important in statistical work is insuring the scientific nature and objectivity of statistics." ("On the Question of Socialist Economic Management," Vol 4, p 32)

To insure the accuracy and timeliness of data is the intrinsic demand of socialist statistics and one of the basic principles of statistical work. Fast statistics lacking in accuracy or accurate statistics lacking in timeliness cannot correctly fulfill the mission as statistical data.

To say to insure the scientific nature, objectivity, and timeliness of statistics means to grasp facts as they are, within the specified time, without exaggerating or distorting the realities. Only if the scientific nature, objectivity, and timeliness of statistics are insured, is it possible to take timely action to precisely grasp the realities and reach a correct conclusion, to effectively utilize them in improving the management and operation of the people's economy.

Important in insuring the scientific nature, objectivity, and timeliness of statistics is thoroughly carrying through the guideline of our party for unified planning in detail.

Unifying statistics in detail is an invariable guideline our party is tightly maintaining.

To say to unify statistics means to strengthen the centralized system for statistical work and insure unity and unitariness in grasping statistical data; to say to insure statistics in detail means to detail and expand statistical indicators and concretely, comprehensively grasp the minutest details of socioeconomic phenomena. Unified statistics in detail alone can precisely

reflect the objective realities concretely with timeliness and genuinely serve in planning and formulating organizational work to suit the realistic demands of ceaselessly deepening and developing socialist construction.

In order to thoroughly carry through the guideline for unifying statistics in detail, the functionaries must conduct statistical work with a high sense of responsibility as befits the master.

Old ideological dregs such as formalism and egocentricity are the major obstacles in carrying through the guideline for unifying statistics in detail. The functionaries, clearly understanding the perniciousness of old ideological dregs such as formalism and egocentricity, must resolutely struggle against their slightest expression and thoroughly insure the accuracy and timeliness of statistics strictly on a partywide, statewide stand. In this way by precisely grasping with timeliness all the means of production and consumer goods without exception from the big such as large-size equipment to the small such as the needles they must turn our socialist statistics into an effective means of improving economic management.

Important in thoroughly carrying through the guideline for unifying statistics in detail is strengthening the centralization discipline and more highly displaying the attitude of superiors helping subordinates.

Statistical work is a very complex, enormous task to speedily grasp and analyze thousands, tens of thousands of pieces of data in a short period of time with many units as the target. Only if a strict discipline is established in statistical work and the attitude of superiors helping subordinates is highly displayed, is it possible to grasp actually functional data.

The functionaries must thoroughly systematize it to strictly observe the rules and standards of statistical work and adhere to the state's unified statistical methodology in organizing and conducting the task.

The guidance functionaries, going down to the base level all the time, must concretely observe and understand the progress in the statistical work of factories and enterprises, improve the job performance standards of the base-level functionaries and help them highly display creative positivity in their assigned task.

To positively mechanize computation work, widely adopting the advances in modern science and technology, is an effective way of insuring the accuracy and timeliness of statistics.

As socialist construction progresses and the scope of the economy grows, the amount of computation work ceaselessly grows. Under such conditions, only if mechanization is stepped up for the increasing amount of computation work, is it possible to grasp accurate statistical data in a short period of time and free the functionaries from the heavy burden of computation work.

We must improve the utilization of existing calculating machines in every possible way and produce still more of modern calculating machines of various kinds, energetically launching the technical innovation movement. When this is done,

it will be possible for all statistical units from state statistical organs to the statistical cells of factories and enterprises to press on with the mechanization of computation and insure the scientific nature and timeliness of statistics.

In order to improve the role of statistics and make them effectively serve socialist construction, it is also important to commendably analyze and utilize the statistical data made available.

The great leader Comrade Kim Il-song taught as follows:

"Statistics reflect work results comprehensively and quantitatively. Therefore, the economic guidance functionaries must examine work by the method of grasping statistics and analyzing them all the time." (Ibid., p 31)

The major objective of statistical work is not in grasping statistical figures alone but in working out scientific measures to bring to light causes of the phenomena that have surfaced, analyzing the synthesized data in detail and to improve work. If we simply compile statistical data and do not commendably conduct the work of precisely analyzing them, then such statistical data will merely end up being a bunch of figures. Statistics are synthesized data of work already fulfilled. Therefore, the functionaries must sum up and examine work already fulfilled, by the method of analyzing statistics, and work out measures for improvement.

The analysis of statistical data must necessarily be conducted from the line of party policies, from the political angle.

Only if statistical data are analyzed not as a simple job performance but from the line of party policies, from the political angle, is it possible to seek out a precise way of improving economic guidance and management to suit the demands of the policies of the party and inspire the producer masses to the fulfillment of revolutionary tasks.

The functionaries, holding the teachings of the great leader and the embodiment, the policies of the party as the criteria, must substantively analyze statistical data. In this way taking timely action to seize upon the weak links and deficiencies that could exist in economic guidance and enterprise management, they must go on to work out measures to straighten them out.

To strengthen state statistical organs and improve the role of statistical functionaries is an important way of bringing about a new advance in the work of this branch.

Those who are in direct charge of statistical work are state statistical organs and statistical functionaries. Therefore, without strengthening statistical organs and statistical cells and improving the role of the functionaries, it is impossible to satisfactorily solve various questions arising in improving and strengthening statistical work.

All state statistical organs, statistical cells, and statistical functionaries must organize and execute with full responsibility the statistical work of their

respective areas and units. At the same time, establishing a strong revolutionary discipline in statistical work, they must make it possible to grasp with timeliness the data required by the state or enterprise and effectively utilize them.

Statistical work is a responsible task to demonstrate the validity of the lines and policies of the party, the superiority of the socialist system and improve socialist economic management.

All functionaries and working people, by thoroughly carrying through the statistical policy of our party, shall make statistics still better serve in improving economic guidance and management and stepping up overall socialist construction.

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U.S. IMPERIALISM IS THE MANIPULATOR OF SOUTH KOREAN FASCIST DICTATORSHIP AND THE MASTER MIND FOR OPPRESSING THE PEOPLE

Pyongyang KULLOJA in Korean No 8, Aug 80 pp 55-59

[Article by Hwang Tong-sop]

[Text] U.S. imperialism is the most heinous enemy who with a cunning two-faced stratagem of neocolonialism perpetrates aggression and plunder against other countries and mercilessly suppresses and massacres colonial people.

Everywhere the U.S. imperialists have extended their tentacles of aggression and ceaselessly continuing tyrannical fascist suppression and atrocities of mass massacre which make one grind one's teeth with indignation.

The craftiness and viciousness of the two-faced stratagem the U.S. imperialists customarily use in aggression and plunder are also betrayed in the fascist atrocities of suppression being perpetrated in south Korea to the extent that they admit of no argument.

The U.S. imperialists are desperately trying to sustain the colonial military fascist dictatorship established in south Korea, still playing the shopworn tune of the long bankrupt "protection of human rights" and "democracy," but they absolutely cannot cover up their true colors as the ringleader who is violating and obliterating freedom and democracy, national sovereignty in south Korea.

The merciless suppression of colonial people is the basic technique of the imperialist colonial rule.

Imperialism, colonialism, cannot exist away from suppression and exploitation of the masses of people.

Every colonialism that existed in history sustained its last days precisely by perpetrating inhuman suppression and violence, ruthless exploitation against other countries and nations. Just as there exists no imperialism devoid of aggression and plunder, there exists no colonialism devoid of suppression and exploitation then and now.

The suppression and exploitation techniques of the colonialists against the masses of people changed in step with the course of times and history.

Unlike the open, direct method of suppression in the past, this has been turned around as an indirect method in covered form. To put it another way, the colonialists, instead of the governor-general ruling method whereby directly out in front they used to suppress and oppress the colonial people, are now strengthening the suppression of the people by the method of stage-managing colonial puppets without themselves coming out in front.

This ruling method is a heinous technique to realize by hook or by crook aggression and plunder against other countries under the new conditions that the ruling power and sphere of influence of the imperialists have been rapidly weakened, compared to the ever higher national sovereignty consciousness and class consciousness of the masses of oppressed people to work out their destiny on their own.

Therefore, in the mode of the neocolonialist rule, the aggressive attributes of the imperialists as the mastermind of suppression against the people are generally covered up and in their place, the hypocritical colors of the colonial rulers wearing the masks of "protector" and "helper" come to surface up in front. This not only gives leeway at once to the colonialists to escape the direct resistance of the oppressed people but also the possibility to effectively realize their colonial rule, even creating an illusion about themselves among people.

The craftiness and viciousness of the U.S. imperialist neocolonialist ruling techniques are graphically seen above all in their interference or military infiltration in the internal affairs of other countries in the name of "friendship" and "cooperation," in their wanton trampling of the sovereign rights of other nations wearing the mask of "liberator," in their violation of the human rights and political freedom of the colonial people behind the signboards of "protection of human rights" and "democracy" and ensnaring them in a spiderweb of economic enslavement and plunder under the pretext of "aid."

However gorgeous and sweet the outward sign the U.S. imperialists hang out everywhere, it is no more than a camouflage to cover up and justify their colonial domination and plunder.

The craftiness and viciousness of the two-faced U.S. imperialist stratagem of neocolonialism are being intensively manifested especially in that they even do not hesitate to set up a most diabolical military fascist dictatorship along with all kinds of sabotage, subversion, and overthrow activities.

Military fascist dictatorship is the final ruling form on which the imperialists, colonialists, rely when their colonial base falls apart.

That as its colonial rule had fallen into predicament earlier in south Vietnam and Cambodia, U.S. imperialism did set up military fascist dictatorships, discarding its signboard of "democracy" and that U.S. imperialism did set up diabolical fascist dictatorships with its puppets in Iran and Nicaragua only to fail--all this is an eloquent instance of it.

The craftiness and viciousness of the U.S. imperialists are reaching the apex in south Korea.

The great leader Comrade Kim Il-song taught as follows:

"U.S. imperialism is using in Korea the same aggressive techniques it is using everywhere else in the world. The U.S. imperialists are attempting to continue their grip on south Korea, keeping our country divided." ("Kim Il-song Selected Works," Vol 7, p 296)

From the first day of their occupation of south Korea the U.S. imperialists have perpetrated all kinds of machinations to turn the region into their stronghold, into their bastion in Northeast Asia, for checking the national liberation movement and the spread of socialism throughout Asia.

From this, in the case of south Korea, unlike in other colonies, U.S. imperialism in its 35-year-long occupation to this day has brought in the latest murder weapons such as nuclear weapons, wearing the mask of "liberator," "protector," and deployed its 40,000-strong aggressive troops with a grip on the command of the 700,000-strong south Korean puppet army.

What is more, bringing in large-scale military and economic "aid" every year and using it as a bait, the U.S. imperialists are subordinating all the south Korean potentialities of men and materiel to the execution of their aggression and war policies.

The military strategic position and importance of south Korea has made U.S. imperialism strongly enforce military fascist dictatorship not much different from the old colonialist ruling techniques in its colonial enslavement policies against south Korea. This is so because, in a word, military fascist dictatorship is the ruling form capable of obliterating the democratic aims and sovereign rights of the masses of people and most effectively executing its policies of aggression and war.

The U.S. imperialist machinations in persistently pursuing military fascist dictatorship have been graphically proved by the 35-year occupation of south Korea in which they have invariably enforced military fascist dictatorship from the U.S. military government immediately following liberation to the present Chon Tu-hwan military government.

In this period, under the pretext of "supporting" the democratization of south Korea or behind the signboard of turning south Korea into "a showcase of democracy," the U.S. imperialists have led the way to have conservative political parties organized in south Korea to conduct political party activities or play at imitating parliamentary politics, fabricating so-called "national assembly." But the "democracy" game played in south Korea has been no more than a stratagem designed to dress up and cover up the U.S. imperialist colonial military fascist dictatorship, and never once has genuine democracy been insured.

In such period, a permanent "state of war" or "quasi state of war" has prevailed in south Korea, or double, triple "emergency decrees" such as martial law have been proclaimed and consequently, the basic democratic rights of the masses of people such as the revolutionary political party activities and research in advanced thoughts for the sake of the class interests of the worker-peasant masses absolutely could not be insured.

The U.S. imperialists, relentlessly discarding the "democracy" game which they had nominally played from time to time, whenever the game was considered unfavorable to their colonial rule, unhesitatingly moved over to open military fascist dictatorship, putting their running dogs up front.

The U.S. imperialists, as their colonial rule over south Korea ran into a crisis with the 19 April Popular Uprising as a turning point, discarded Syngman Rhee, their carefully trained running dog, and made the Pak Chong-hui gang of military hooligans set up military fascist dictatorship via military coup and reorganize it as the second military fascist dictatorship called "October yusin," dismayed by the rapidly heightening peaceful reunification tendencies among the south Korean people with the release of the North-South Joint Statement and North-South talks in 1972 as a turning point. All these are the eloquent instances of it.

What is more, as the south Korean people following the death of traitor Pak Chong-hui strongly demanded the realization of democratization in all aspects of socio-economic life and the general public sentiments learned toward democratization, U.S. imperialism this time has incited the murdergang of Chon Tu-hwan into setting up today's diabolically uncouth military fascist dictatorship anew.

This shows that the slogan of "democracy" or "protection of human rights" the U.S. imperialists have been mouthing in south Korea is a deception, hypocrisy, from start to finish and that what they have actually been pursuing behind this gorgeous signboard is solely aimed at sustaining the military fascist dictatorship with a view to effectively mobilizing all the human and material resources in achieving their objectives of aggression.

U.S. imperialism, even as it manipulates the colonial puppet regime it has had established, once it considers it inappropriate for its objectives of domination and plunder, unhesitatingly removes it and makes a new gang of military hooligans organize a fascist dictatorship and does not spare support and aid to the military fascist dictatorship, resorting to every means and method.

In particular, recently the vicious colonial fascist rule of U.S. imperialism over south Korea is becoming even more intensified.

The criminal act of U.S. imperialism who drove the Chon Tu-hwan military fascist elements into suppressing the people before and after the Kwangju Popular Uprising last May was an important turnaround point that once again betrayed the craftiness and viciousness of its neocolonial two-faced stratagem and its colors as the mastermind of strangulation of the people.

The U.S. imperialists, getting a ride on the rapidly rising aim and movement for antifascist democratization among the south Korean people following the death of Pak Chong-hui last October, pretended to show "sympathy" as if they were interested in the democratization of south Korea.

But U.S. imperialism plotted behind the scenes to strangle the democratization movement and establish a new military fascist dictatorship.

It was precisely what U.S. imperialism had long planned that last December it made the Chon Tu-hwan military fascist gang stage the "military incident" and remove

some 40 "high-ranking generals" of the opposition and thereafter seize the real powers of the military and "government."

Again, U.S. imperialism further increased the armed strength of its own aggressive troops in occupation of south Korea and the south Korean puppet army, on the one hand, and even staged a blatant show of strength threatening to put down by force the democratization movement of the masses of people, frenziedly raising all kinds of war exercise racket such as the "Team Spirit 80," a "ROK"-U.S. joint war exercise on land, sea, and in the air on the largest scale in history.

The U.S. imperialist machinations to establish a new military fascist dictatorship in south Korea reached the apex especially with the proclamation of expanded "emergency decree of martial law" on 17 May this year and the bloody suppression of the Kwangju Popular Uprising as the turnaround point.

The U.S. imperialists, after completely discarding the masks of "protection of human rights" and "democracy" which they had been wearing as a matter of form until then and inciting the Chon Tu-hwan military hooligans into proclaiming expanded "emergency decree of martial law" throughout south Korea, made them seal the "national assembly" and completely ban all political activities, close universities and colleges, arrest and jail democratic personalities, the youth and students. And they positively backed up the hooligans to mercilessly murder the participants in the Kwangju Popular Uprising.

When the youth and students and patriotic people of Kwangju vigorously launched into their struggle bearing arms of justice, the U.S. imperialists worked out "emergency measures" after which they released ten divisions of the puppet army under their command to traitor Chon Tu-hwan to drive them into indiscriminate "grand expeditionary operations" for massacring the people, and issued an "emergency alert order" to some 40,000-strong U.S. troops in occupation of south Korea so that they could be mobilized at any moment in suppressing the people.

At the same time, introducing anew the Airborne Warning and Alert System in the seas and vicinity of south Korea along with a task force including the aircraft carrier "Coral Sea," U.S. imperialism demonstrated a show of force, on the one hand and issued frenzied "statements" and "talks" threatening and blackmailing the south Korean people and inciting wholesale massacre against them.

A scoundrel called an aide to the U.S. President showed a maniacal streak that in order to "put down with iron fists" the Kwangju Popular Uprising, U.S. troops must be mobilized at once, and the head of U.S. imperialism, Carter, using sophistry such as "the U.S. security pledge is firm" for south Korea or "to insure the security of south Korea is not incompatible with the U.S. human rights policy," desperately tried to stifle the democratization movement of the south Korean people.

Precisely because of such positive manipulation behind the scenes and backup strength of U.S. imperialism, the killer butcher Chon Tu-hwan was able to unhesitatingly perpetrate the unprecedented atrocity of wholesale massacre, going berserk against fellow countrymen.

The streets of Kwangju rolling over with cries for freedom and democracy against the atrocities perpetrated by U.S. imperialism and its lackeys, the Chon Tu-hwan

fascist gang, an utterly reprehensible act evoking unbearable indignation, came to be filled to overflowing with the red blood of some 10,000 patriotic youths, students, and people and dead bodies.

All facts eloquently show that the U.S. imperialists are indeed the ringleaders who have historically driven south Korean military hooligans into perpetrating suppression against the people and that they are the crafty and vicious aggressors who are sustaining their colonial rule through such suppression.

The vicious colonial military fascist rule which U.S. imperialism is unprecedentedly intensifying in south Korea today is its last-ditch desperation to escape its plight facing a grave crisis at home and abroad.

Recently, the U.S. imperialists, on account of the bankruptcy of their internal and external policies, have been facing a grave crisis unprecedented in their history.

The great leader Comrade Kim Il-song taught as follows:

"At present the U.S. imperialists are being denounced and isolated everywhere they have a foothold in the world." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 402)

The policies of aggression and war which U.S. imperialism has been invariably pursuing with its ambition for world hegemony are going bankrupt more and more with each passing day, and their dark tentacles of intervention, domination, and plunder are denounced everywhere.

U.S. imperialism, which already had begun its downhill slide following its ignominious defeat in the Korean War, subsequently took beating in Cuba, Vietnam, Laos, and Cambodia and even as it was covered all over with wounds, once again took irretrievable bitter drubbing some time ago in Iran, Nicaragua, and Grenada. Again, the ceaseless growth of socialist forces, the entry into the arena of newly emerging forces, and the expanded development of the nonaligned movement, have weakened the U.S. imperialist sphere of influence and power of influence, driving them into an inextricable predicament.

U.S. imperialism is being driven into a grave crisis not only externally but internally as well.

Today the U.S. economy is going through the worst cataclysmic crisis.

Production falls ceaselessly, management difficulty deepens progressively, prices skyrocket, and runaway inflation is creating chaos in socioeconomic life. The unemployed, explosively increasing in number, are roaming the streets. This is precisely the reality the U.S. economy is facing.

Such being the case, the U.S. imperialist leaders are screaming that the U.S. economy is facing "the worst crisis in 50 years" and "the United States will end up being a second-class nation."

In the United States, social unease and political chaos also are being unprecedentedly intensified along with the economic crisis. That is why in the face of today's miserable realities of the United States, its "allies" are making a sarcastic assessment: "The United States is no longer a superpower."

Falling a victim to extreme fear and anxiety in such situation, U.S. imperialism is blatantly pursuing "a policy of strength," the maintenance of its appearance or "dignity" now being out of the question.

With the same mouth that cried for a "reduction in armament" yesterday, the U.S. imperialists are talking about the urgency of increasing armament today; with the same hands that held "elimination of nuclear weapons," they are even more stepping up nuclear tests and production of mass murder weapons; and the slogan they emphasized earlier for "relaxation of tension" and "reconciliation" is today being replaced by frenzied war preparations.

Today the U.S. imperialists are even more enthusiastically throwing themselves into a scramble to dominate above all raw materials supply bases and fuel supply bases with the ambition to secure the raw materials and fuels they urgently need.

In particular, with a view to putting the nonaligned nations and Third World countries under its domination and control, causing their division and collapse and to tying the newly independent countries to its colonial system, U.S. imperialism is more viciously perpetrating intervention in the internal affairs of these countries including military intervention against them.

The U.S. pledge that it would not give aid to countries in violation of human rights is now being replaced by a new formula that for the sake of the U.S. ruling rights, it would give even more aid to the countries in violation of human rights.

Today's south Korea is becoming a typical area where precisely such U.S. imperialist "policy of strength" is being applied, a focal point of its "developing policy of toughness."

Such being the case, with its ambition to grasp by hook or by crook south Korea, its last strategic bastion in Northeast Asia, as its permanent colonial military base, whatever the international criticism, whatever the loss in morality, U.S. imperialism is so positively backing up the military fascist dictatorship and intensifying suppression against the people.

Whatever means and methods they may resort to, the U.S. imperialists cannot sustain the Chon Tu-nwan military fascist dictatorship which is cursed and denounced unanimously by the people, nor can they resolve the crisis in their colonial rule.

Where there is suppression and oppression, there is resistance, and as violent suppression grows, so grows the resistance.

This is a truth that has been tested and proved by history. Those who take to the road of treason in defiance of this truth, will face nothing but an ignominious defeat.

At present the Chon Tu-hwan military fascist gang are being isolated and denounced internally and externally.

The south Korean people are indomitably launching the struggle against the evil gang of strangler Chon Tu-hwan, and the tendency of opposition to the gang of Chon Tu-hwan is rising even within the puppet circles.

The voice of exposing and condemning the criminal acts of the evil murder gang of Chon Tu-hwan is growing louder among the progressive peoples and broad circles of the world.

U.S. imperialism and the gang of Chon Tu-hwan must look the realities in the eye and prudently behave. U.S. imperialism must gather up its aggressive armed forces in south Korea and withdraw without delay; it must not support south Korea's military hooligans.

The entire people of north and south Korea, solidly united and crushing the criminal machinations of U.S. imperialism and its lackeys, shall inevitably attain the fatherland reunification cause.

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THE IDEA OF THE NONALIGNED MOVEMENT, ITS UNITY AND SOLIDARITY

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[Article by Myong Ch'ang-son]

[Text] Today the imperialists who are going through a serious crisis, are stepping up war preparations in a desperate attempt to the death to sustain their ruling powers, focusing the brunt of their aggression more than at any time on Third World countries, the nonaligned nations.

Thus in many regions of the world are happening clashes and disputes one after another threatening peace and security, and the danger of war is growing day by day.

The nonaligned movement in the situation thus created is significantly faced with the task to unanimously launch into the sacred cause to relax the international tension, prevent a world war, keep and consolidate the peace.

The nonaligned nations, by guarding the lofty idea and principle of the nonaligned movement and moving forward as a united force, shall more energetically launch the struggle to defend the peace and security of the world, crushing the imperialist machinations of aggression and war and to build a prosperous, independent new world.

Our republic is a prestigious member nation of the nonaligned movement and as such, is always making every possible effort to achieve unity and solidarity with the nonaligned nations, strengthen and develop the nonaligned movement in the struggle to realize the lofty idea of this movement.

The nonaligned movement is a mighty anti-imperialist revolutionary force of our time.

The nonaligned movement has entered the arena of history as a self-dependent political force amid the flames of the dynamic struggle of hundreds of millions of people of the world for anti-imperialist sovereignty.

This movement, starting from its intrinsic nature, holds it as the lofty idea of its activity to struggle to tightly maintain independent stand and attitude against intervention and domination in all forms such as imperialism, new and old colonialism, Zionism and to make each people achieve independent development without joining any bloc on the principle of national independence and equality, territorial integrity and nonintervention in others' internal affairs.

The great leader Comrade Kim Il-song taught as follows:

"The nonaligned policy reflects the contemporary trend in which imperialism is going bankrupt and falling and many countries are taking to the road of sovereignty, insisting on a complete equality in international relations." ("A Collection of Documents on the Visits of the Great Leader Comrade Kim Il-song to Foreign Countries," p 71)

Our time is an age of independent stand and attitude, an era of anti-imperialist revolutionary struggle.

No peoples, no nations in the world want to be enslaved to others, nor do they want to tolerate their independent stand and attitude infringed and their dignity trampled.

Ever more countries and peoples of the world are rising up in the struggle against aggression and intervention, oppression and exploitation by the imperialists, colonialists, and this struggle is becoming a stream of the times that no force can hold in check.

The idea and objective of the nonaligned movement are in complete accord with the basic interests and common aspirations of the peoples demanding to become the genuine master in command of their destiny and independently work it out.

Because the nonaligned movement most broadly reflects the basic interests and aims of hundreds of millions of people of the world and the demands of the developing times, the movement is becoming a factor in uniting into its ranks many countries of the world with different social systems and propelling the overall development of the international situation.

The nonaligned movement, starting from its lofty idea, has invariably struggled, resolutely repudiating attempts to divide the world into the blocs and spheres of influence of the great powers, to oppose all manner of aggression and intervention, enslavement and inequality, to protect the sovereign rights of each country and nation, to defend the peace and security of the world.

All the policies and principles adopted by the nonaligned movement and the common struggle launched by this movement are exerting tremendous influence on the world revolutionary cause and the developing international situation.

By the steadfast struggle of the nonaligned movement, the balance of force in the world arena has decisively changed to the advantage of the side of revolution, national independence and social progress are being energetically expedited in the regions of Asia, Africa, and Latin America, and the imperialists, colonialists, are being isolated and repudiated everywhere.

The history of the past 20 years incontrovertibly proves that the nonaligned movement is energetically contributing to hastening the process of the fall of imperialism, colonialism, which has inflicted such incalculable misfortunes and sufferings on mankind and to propelling the just cause of the people for national independence and freedom, social progress and peace.

Precisely this being so, the imperialists from the very beginning of the historic march of the nonaligned movement have ceaselessly perpetrated all kinds of machinations to block the influencing power of this movement and destroy it.

Feeling uneasy and fearful about the rapid development and increasing influencing power of the nonaligned movement, the imperialists are today plotting more viciously than at any time to divide and destroy this movement.

The imperialists, desperately trying to the death to sustain their ruling powers, are stepping up war preparations behind the plausible signboard of "peace," more blatantly scheming to redivide the world into their spheres of influence.

Aggression and plunder are the unchanging attributes of imperialism then and now. Such attributes, precisely because they constitute the intrinsic content of imperialism, cannot change as long as imperialism remains in existence, and under today's conditions, they are becoming more intensified and vicious rather than weakened.

If in the past period the imperialists, colonialists, scrambled to gain markets and redivide colonies, today they are fiercely scrambling to break asunder the newly independent countries which used to be colonies and dominate them, bringing them under their old colonial system.

In particular, the scoundrels are going berserk in scrambling to bring fuel supply bases and raw materials supply bases into their spheres of influence in an effort to secure the fuels and raw materials they urgently need today. Such scramble, intensifying confrontation and friction between the powers having interests at stake in expanding their spheres of influence and inspiring anew cold war and armament race, is causing interference and military clashes in the internal affairs of other countries.

On account of the stratagemical machinations of the imperialists to divide, alienate, and destroy one by one the nonaligned nations, Third World countries, and bring about the division and collapse of the nonaligned movement, the nonaligned movement is experiencing a series of barriers and trials.

Some of the nonaligned nations, drawn into the scramble of the imperialists for their spheres of influence, are becoming a sacrificial lamb.

Thus the nonaligned movement, unable to focus strength on realizing its lofty idea and objective, is failing to take unanimous action to cope with international events or to fully display its might.

Should this situation continue, it is possible that the nonaligned movement, unable to regain its strength, will end up being emasculated.

The nonaligned nations, resolving such state of affairs at the earliest possible date, must go on to strengthen and develop the nonaligned movement.

The great leader Comrade Kim Il-song taught as follows:

"In order to realize the lofty idea and objective of the nonaligned movement, it is important to strengthen unity and cooperation between the nonaligned nations." ("Kim Il-song Selected Works," Vol 7, p 291)

For the nonaligned nations to strengthen unity and cooperation is a source of strength of the nonaligned movement and the decisive guarantee for the victory of the anti-imperialist common cause.

The nonaligned nations, inasmuch as all of them aim for an independent life, opposing domination and enslavement, are quite capable of uniting based on this common ground.

The nonaligned nations have many differences in terms of social system, political belief, creed, economic developmental standard, natural geographical conditions, etc., but these can never be obstacles to unity.

The nonaligned movement, because of its lofty idea and objective, has held it as a firm principle of its activity to launch a common struggle, strengthening unity and cooperation between the member nations, and this has become a tradition in the struggle of this movement.

The history of the nonaligned movement has incontrovertibly proved that unity of the member nations of this movement is indeed a powerful weapon for smashing the division, alienation, and scramble machinations of the imperialists.

What made it possible for the Belgrade meeting of foreign ministers and the sixth summit of the nonaligned nations to prevent the split of the nonaligned movement at a time when the imperialists were so persistently, desperately trying to bring about the division and collapse of the movement was entirely due to the fact that the member nations struggled, putting the principle of unity in the first and foremost place.

Today any and all of the complex tasks facing the nonaligned movement are not questions that could be resolved with the strength of a few member nations alone.

Matters such as the question of checking and frustrating the imperialist aggression and war machinations and keeping and consolidating the peace, the question of liquidating colonialism once and for all and achieving complete national liberation in all regions of the world, and the question of eliminating the old international economic order and establishing a fair and just international economic order to suit the interests of the developing countries, can be resolved only by a strong common struggle of the nonaligned movement.

Such circumstances urgently call upon all nonaligned nations to achieve solid unity and close cooperation.

The nonaligned nations, only when they go on to prevent division and firmly achieve unity and solidarity, can successfully realize the lofty idea and

objective of the nonaligned movement and greatly contribute to the overall development of the world revolution.

Most important to the nonaligned nations in strengthening unity and solidarity is firmly maintaining the nonaligned stand of independence, sovereignty, and neutrality.

The nonaligned movement holds independent stand and attitude as its cornerstone, and from its original mission, holds independent stand and attitude as its demand.

The nonaligned movement is a movement holding it as its objective to join forces with one another on the road of repudiating enslavement and domination between nations and achieving independent development and as such, is not a movement which moves at someone's directive but is one which presupposes independent stand and attitude even between all members nations within the movement.

For the nonaligned nations to observe the stand of independence, sovereignty, and neutrality is the way of acquitting themselves fully of their attributes as genuine nonaligned nations.

The principle of independence, sovereignty, and neutrality repudiates the tendency to attach the nonaligned movement to any bloc of the great powers or to bring outside forces into this movement.

Again, it absolutely tolerates no action designed to divide the nonaligned nations into this or that side on this or that excuse, or to split the nonaligned movement, forming a new bloc within the movement.

The nonaligned nations, only by guarding and respecting the principle of independent stand and attitude, can defend their rights, satisfactorily solve all questions arising in international relations, and correctly realize the unity and cooperation of the nonaligned movement.

Therefore, whatever the environment, the nonaligned nations must thoroughly repudiate the intervention and scramble machinations in all forms of the dominating forces such as imperialism and thoroughly observe the principle of independence, sovereignty, and neutrality.

Inasmuch as tightly maintaining the nonaligned stand of independence, sovereignty, and neutrality represents none other than the basic content of the nonaligned movement, only when faithful to this is it possible to strengthen the unity and solidarity of this movement and successfully realize its lofty idea.

Important in strengthening the unity and solidarity of the nonaligned movement is for all member nations, while guarding the characteristics of this movement, to resolve disputes and differences of opinion on the principle of unity.

If the nonaligned nations with different social systems, creeds, and political beliefs are to realize the common idea, they must put unity in the first and foremost place and tightly maintain the principle of subordinating everything to this.

In particular, this question arises as a more pressing one under conditions that the imperialists are perpetrating machinations more persistently than at any time to destroy the nonaligned movement.

The differences of opinion and disputes between the nonaligned nations are through and through internal affairs between brothers moving forward, joining hands in order to realize the common objective.

Therefore, it will not do to fight each other or bring in outside forces for a settlement, and moreover, doing so will not produce a settlement, either.

Should the nonaligned nations engage in mutual enmity and jealousy or in fighting each other, it is only the imperialists who will benefit from it and it is the nonaligned nations themselves who will suffer losses.

The differences of opinion and disputes that have arisen within the nonaligned movement must be resolved through and through by the parties concerned peace fully by the method of discussion, organically linking their respective national interests with the overall interests of the nonaligned movement.

If the nonaligned nations go on to display the spirit of mutual trust and cooperation, genuinely respecting the idea of this movement, there cannot be any question that cannot be solved.

All member nations of the nonaligned movement, by putting aside differences of opinion and seeking out common grounds on which to strengthen unity and by forming a broad united front and moving forward with concerted action, must dynamically chart a march route toward blocking the division, alienation, scabrous machinations of the imperialists and realizing the lofty idea and objective of the movement.

In the present period, one of the important questions facing the nonaligned movement is energetically launching without interruption the struggle to smash the old international economic order and establish a new one.

The struggle to smash the old international economic order which is based on aggression and plunder and establish a new international economic order which is based on equality and independent stand and attitude, is vitally related to the interests of the nonaligned nations, the developing countries.

Without establishing an equal international order, basically reforming the old system and scheme in all areas of international economic life such as raw materials, trade, currency, and technology, it is impossible to develop the national economies of the nonaligned nations or to achieve their national prosperity.

The struggle to establish a new international economic order calls upon all nonaligned nations, the developing countries, to strengthen unity and move forward with concerted action.

Up to now the nonaligned nations, the developing countries, have positively struggled in the international arena to establish a new international economic order, and have adopted various favorable decisions in the process.

But on account of the obstruction machinations of the imperialists, none of them have been properly implemented.

Inasmuch as the imperialists cannot survive without relying on the raw materials and resources of the developing countries, if the nonaligned nations move forward with concerted action, it is possible to make them responsive to establishing a new international economic order.

Therefore, the nonaligned nations, the developing countries, must in unison launch into the struggle to establish a new international economic order.

It is important to strengthen economic and technological cooperation between the nonaligned nations.

If economic and technological cooperation between the nonaligned nations is commendably developed, it is possible to achieve economic self-support without relying on the great powers and create favorable conditions for pressing on with the struggle to establish a new international economic order as well.

All nonaligned nations, by attaching priority importance to developing economic and technological cooperation between member nations and developing brisk exchanges and cooperation in which those nations possessed technology offer technology, those nations possessed of raw materials offer raw materials, those nations possessed of funds offer funds, must successfully step up the task to establish a new international economic order and achieve the economic self-support of the nonaligned nations.

Our party and government of the republic, holding aloft the banner of nonalignment in the future the same as in the past, shall make every effort to further strengthen and develop this movement and dynamically fight on for the victory of the anti-imperialist sovereignty cause, joining hands with the peoples of the nonaligned nations.

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